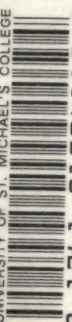


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THE LIFE OF BISHOP MILNER.



THE LIFE

OF THE

Right Rev. John Milner, D.D.,

BISHOP OF CASTABALA,

VICAR APOSTOLIC OF THE MIDLAND DISTRICT OF ENGLAND,
F.S.A. LONDON, AND CATH. ACAD. ROME.

BY

F. C. HUSENBETH, D.D., V.G.,

Probst of Northampton.

ΑΘΑΝΑΣΙΟΣ ἡμῖν ἕως παρῆν, ὁ ΣΤΥΛΟΣ τῆς Εκκλησίας.

Athanasius, while he was with us, was the pillar of the Church.

S. GREG. NAZ., *Orat. de S. Athan.*

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P R E F A C E .

THE author of this biography did not engage in it till after many solicitations. He strongly felt the difficulty and delicacy of the undertaking ; and as strongly, his own inability for its accomplishment. But at length he considered that he ought no longer to resist the importunities of those, to whom he owed respect and deference, and from whom he was sure to receive aid and encouragement. DR. MILNER'S contemporaries had nearly all passed away : the author alone seemed left to write his history : and it was strongly urged upon him as most important, that the features of his character should be caught from one of the few remaining who had known him intimately, before it should be too late.

Some, however, may think that it is even now too early to write his life impartially, and estimate dispassionately the peculiar transactions in which he was involved. But DR. MILNER has himself answered this objection by anticipation. Writing in the year 1818, he did indeed deprecate a too early publication of any detailed memoirs of Catholic affairs which had occupied the previous thirty years ; but at the same time, he ob-

served that after the lapse of thirty years more, it might be done safely ; for by that time, “the passions of all persons immediately concerned in them would have cooled in the grave.”* Now, more than forty years have elapsed since that time ; and MILNER himself would not now deem it too early to write his history, and record the transactions inseparable from it. It has been the writer’s study, however, in this biography to confine himself to fact, and refrain from sentiment ; and while recording transactions, to leave the reader to draw his own conclusions.

It is a proverb that “old men and travellers lie by authority ;” but the writer has never claimed his privilege on either ground. He has penned nothing in these pages but what either he himself could vouch for, or what rested on indisputable authority. Wherever it was practicable, he has enlivened the history with pleasant narratives ; and has preserved in the last three chapters many anecdotes, adventures, sayings and doings of DR. MILNER, which could not appropriately have found place in the body of the work.

The writer has always considered that justice has never yet been done to the character of the great MILNER. But to render that justice, it was only necessary to exhibit him in his native simplicity and worthiness. If in this the author has succeeded even in some small degree, he may well thank God for sparing him to

* “Orthodox Journal,” 1818, p. 220.

become the humble instrument of setting forth the merits of one, to whom every Catholic in this kingdom owes a deep debt of gratitude ; and of thus repaying some little of his own obligations to the memory of the revered Prelate, the honoured father and the beloved friend of his early years.

He gladly embraces this occasion to record his deep sense of the kindness of the Rt. Rev. Dr. Ullathorne, Bishop of Birmingham, and of the Rev. Henry Campbell of Grafton, who both generously placed in his hands various publications and papers, without which this biography could not have been compiled.



THE LIFE

OF

Bishop Milner.

CHAPTER FIRST.

BISHOP MILNER, A GREAT MAN RAISED UP FOR GREAT PURPOSES.

—HIS BIRTH—EDUCATION AT EDGBASTON AND SEDGLEY PARK SCHOOLS AND DOUAY COLLEGE.—HIS ORDINATION AND RETURN TO ENGLAND.—REMOVES FROM LONDON TO WINCHESTER.—FIRST CATHOLIC RELIEF BILL.—LORD GEORGE GORDON'S RIOTS.—FUNERAL DISCOURSE ON BISHOP CHALLONER.

IF biography is more valuable than history, its composition is confessedly more difficult. The historian has chiefly to deal with facts and events; and these, from having generally occurred long before, can seldom be given in detail, and have often lost much of their interest. But the biographer has the arduous task of delineating character, and discriminating motives: he has to relate events circumstantially which are usually of more recent occurrence; and to hold the steady balance of impartiality on questions of deep interest; perhaps even during the lifetime of some who were concerned in them. The task of the historian makes but little demand upon the powers of imagination; while the biographer must exercise every mental faculty in his multifarious labours. His undertaking

will be more difficult, in proportion as the subject of his biography was more distinguished, and the affairs in which he was concerned were more important. Formidable, then, would be the work now attempted, even to a skilful and practised biographer : how much more must it be so to the feeble hand that now undertakes it.

The Life of MILNER is the biography of a man of no ordinary character. He was a man of great abilities, of powerful mind and energetic action ; he was a prelate of great zeal, extensive learning, undaunted courage, and noble independence : his was a genius of bold conception and spirited execution, which no difficulties could dishearten, no opposition could intimidate, and no labour could subdue : he was a great scholar, a profound divine, a powerful controvertist, a learned antiquarian, a distinguished historian ; but, above all, a fervent Christian, a most devout Catholic, and a holy and exemplary Bishop of God's Church. Such a man appears only at long intervals in the world, and is usually raised up for some special exigency. No one who considers the times in which MILNER lived, with reference to the Catholic religion in England, can doubt that he was given for the peculiar necessities of those times. Catholics had suffered for ages from proscription and persecution, and the time for their emancipation was drawing near ; but they needed a safe and steady guide to secure to them political and religious freedom, without the sacrifice of religious principle. MILNER was their Moses in their days of bondage, and in their wearisome passage through the desert. He defended them from open foes, and defeated and checked the murmurings and weaknesses of timid and false brethren

within their camp. He was never discouraged, but kept on his faithful career under all opposition ; vigilant, zealous, firm, and unflinching, steadily keeping in view the one grand object, and pursuing it with indomitable perseverance. It was not indeed permitted to this Moses to see the promised land ; yet he died in sight of it: for Catholic Emancipation followed only three years after he had ceased at once to labour and to live.

But this was not the only purpose for which we needed the immortal MILNER. Our holy religion required for its defence a bolder champion and a wider field than it had before possessed. Our old controvertists had bravely combated, and done all that could be accomplished in their straitened position. Sarjeant, Mumford, Gother, Manning and Challoner had ably and successfully defended the Catholic Faith ; but their works were of necessity published secretly, and circulated stealthily. The time had hardly arrived, even during the lifetime of Bishop Challoner, for Catholic works to come forth in full freedom. That venerable Bishop too, had gone to his reward, some years before MILNER wrote a line of controversy ; his first publication having been his funeral discourse on that lamented prelate. It was the critical time when a skilful and fearless controvertist was called for among us ; there was an ample field, and a giant stepped forth into it to challenge the enemies of our Faith : there was *a great door and evident opened unto him, and many adversaries ;** and he boldly passed through it, and bid them all defiance.

A trial yet more severe fell upon the Church but a

* 1 Cor. xvi. 9.

few years after MILNER began to labour in this portion of it. The horrors of the French Revolution had broken up our foreign establishments for the education of clergy ; and it needed all the prudence and energy of our disconsolate prelates to provide means for an adequate supply of pastors for our poor and scattered flocks. Here again was the goodness of Divine Providence conspicuous in raising up for us in our need a man like MILNER. Under his paternal care, and by his wise, active and persevering exertions, a body of exemplary clergy were trained up, and the great work went on without intermission ; nay more, the zealous labours of those exemplary men soon caused a rapid increase in the numbers added to the one fold of the One Shepherd.

Thus, it is evident, that God was pleased to visit his people in a remarkable manner, and in a time of extraordinary need, by raising up *a faithful priest who should do according to his heart and soul** for his little Church in this kingdom, the distinguished prelate, whose life and labours will be developed in the following pages. It is now more than a century since the birth of JOHN MILNER. He was born on the 14th of October, 1752, in London, and baptized on the same day by the Rev. William Errington, who afterwards became the first president of Sedgley Park School. Bishop Challoner was at that time the Vicar Apostolic of the London District, and resident in London, and Mr. Errington lived with him as his chaplain ; of whom Bishop MILNER informs us, in his Life of Bishop Challoner, that he was the friend and constant companion of that venerable bishop. The

* 1 Kings, ii. 35.

following is a copy of his Baptismal Register : "*Anno Domini, 1752, die 14 Octob., baptizatus fuit Johannes Miller, filius Josephi et Helenæ Miller, conjugum. Patrini fuerunt Jacobus Brown et Anna Marstrand. A me Gul. Errington, Miss. Apostolico.*"

His family were originally from Lancashire. His father was a respectable tradesman, a tailor, but became deranged, and so continued till his death. It is evident from the Baptismal Register that his proper name was Miller. When he exchanged it for MILNER does not appear. It has been supposed that he took that name when he first went to school ; he was certainly entered by it in the books at Sedgley Park School ; and, perhaps, the unfortunate malady under which his father had died, led him to adopt a change of name, which, after all, was very slight. He was always remarkable, however, for his peculiar taste about names. He prevailed on Mr. Strongitharm, whose name was Solomon, to drop that name, "for," said he, "I cannot bear that any of my clergy should bear the name of a man whose salvation is so doubtful as that of King Solomon." In compliance with this wish, Mr. Strongitharm always signed with his Confirmation name Laurence. Soon after Bishop MILNER objected to his surname, alleging that it ought to be *Armstrong*, and wished him to exchange it accordingly. But when Mr. Strongitharm objected to altering his surname out of respect for his family, the Bishop did not press him, but goodnaturedly said, that "as he had already obliged him by giving up his first name, he could not expect him to do more. In the same way he insisted that Dr. Weedall's name ought to be *Udall*, which he said was a well known

English name, meaning a yew tree ; and he used frequently to call him Mr. *Udall*.

Young MILNER was first sent to school at Edgbaston, near Birmingham. This school had been begun at Osmotherly, in Yorkshire, about the year 1672, and seems to have been removed to Edgbaston soon after the year 1723. The Rev. James Hawley was a boy with MILNER at this school, which was the principal nursery of the English Franciscans. Mr. Hawley became a Franciscan, and was the assistant of the Rev. J. Nutt, who was the pastor of the congregation and head of the school at Edgbaston in 1786. Mr. Nutt soon after built St. Peter's chapel in Birmingham, to which he removed with his congregation, and died there September 27, 1799. Mr. Hawley became the pastor in 1803. The school continued at Edgbaston till the year 1792, when it was transferred to Baddesley Green.

From Edgbaston MILNER removed, in his thirteenth year, to the school at Sedgley Park, which had been opened in 1763. He arrived there April 22, 1765, and brought with him a Douay Catechism, two Prayer Books, a Dictionary, and the Douay "Introduction to the Latin Language," which, for some unaccountable reason, was always called the "Figures." This was the whole library of a youth who was to become so distinguished for learning in after years. He used to relate of himself that when a child he was very timid. When he first went to school he did not get on well, but appeared dull and stupid, and said his lessons very indifferently. One day, however, when he happened to do well, his master was so pleased with him that he gave him a coloured print as a reward and

encouragement. This, he used to say, was the turning point of his school career; he felt fresh animation and confidence, and ever after studied with success, and improved to the satisfaction of his masters.

It is not improbable that Bishop Challoner was mainly instrumental in his going to Sedgley Park. It was through his exhortation and encouragement that the school was begun by the Rev. William Errington; and the good bishop afforded the infant establishment all the assistance in his power. In fact he has ever been considered its real founder. Several children were paid for entirely by Dr. Challoner, and others, whose parents could not pay the whole pension, were assisted by him. DR. MILNER gratefully acknowledged that he had experienced protection and assistance from Dr. Challoner in the early part of his life, and that he was indebted to him for the invaluable benefit of receiving early impressions of piety.* This points evidently to his having received his education chiefly by the assistance of the saintly bishop, of whom he always used to speak with reverence and gratitude. In his *Life of Bishop Challoner* he also mentions his having "been brought up, in his early years, almost under the eye of the deceased, attending his public sermons, and frequenting his house for private instructions; having also, at a later period, exercised the sacred ministry under his directions, and assisted at his conferences."†

He remained only one year at Sedgley Park, leaving it on the 27th of April, 1766. Being intended for the

* See his "Funeral Discourse on Bishop Challoner, p. 6.

† *Life of Dr. Challoner*, p. 2.

ecclesiastical state, it was time for him to enter a regular seminary, and he was accordingly sent to the English College at Douay, in August, 1766, at the recommendation of Bishop Challoner. The president at that time was Dr. William Green, who was succeeded in 1770 by the Rev. Henry Tichborne Blount. He studied there with several who became afterwards distinguished ornaments of the priesthood on the English mission, as well as with some noted laymen, among whom was Charles, Duke of Norfolk, and John Kemble. He used to say, when speaking of Kemble, that he was not remarkable at Douay for rhetorical powers, and he added : " I was thought quite as good a speaker as he was." Little has been handed down of his career at Douay, though he remained there eleven years ; yet, those who were cotemporary with him, always testified to his great application and industry ; and the superior learning and science which he displayed on his return to England, are proofs that he must have pursued his studies at college with extraordinary ardour and perseverance. His fellow-students gave him the name of Jupiter, a tribute not only to his powerful frame and bodily strength, but to his superior genius and commanding abilities. He seems to have had two familiar names ; for though his contemporaries always said that he was called Jupiter, he himself told a reverend gentleman, still living, that at Douay he was called Apollo. Yet it has been observed that he had no opportunities at Douay for any brilliant display of talents : he never taught in the schools, nor made any public defensions during his course of philosophy or divinity. But he was all the while assiduously cultivating his talents, and quietly laying up that valuable store of erudition, from which

in his subsequent career he drew so copiously, and so beneficially to himself and the public.

MILNER was promoted to the holy order of priesthood in the year 1777, and returned in May to labour in his native land. He resided at first in London, in Gray's Inn ; he had no regular mission, but served different places occasionally, being, as he once expressed it himself to the writer, what was called familiarly among the clergy, "a jobber." From the time of his coming over till the death of his venerated bishop and patron, Dr. Challoner, he often saw and conversed with that great and holy man, which he ever esteemed as a singular favour granted him by the Almighty. He also received from him a copy of his last edition of the Old and New Testaments. It speaks highly for his literary attainments, that, young as he was, he was entrusted with the care of the library, which belonged to the venerable old English Chapter, conjointly with the secular clergy of the London District. The duties of a Catholic priest in those days were hazardous as well as laborious ; but MILNER had wisdom and discretion as well as zeal, and his ministry drew upon him neither obloquy nor persecution.

This ardent and zealous missionary had not laboured in London two years, when he was called to Winchester, upon an occasion well worthy of his heroic charity. There were many French prisoners confined in the King's House in that city ; and a malignant fever had broken out among them, which, in its ravages, carried off many hundreds of them, with most of the medical attendants, keepers, and others, including the Rev. Mr. Nolan, the missionary at Winchester. With the approbation of his bishop, MR.

MILNER hastened to afford the aids and consolations of his ministry to the unhappy sufferers. The King's House had been converted into a prison of war in the reign of George II. The ardent zeal and charity which he displayed were, doubtless, strong recommendations of him as a fit pastor for the congregation at Winchester; and he was duly appointed to that charge in October of the same year, 1779. The congregation were at first dissatisfied, complaining that the bishop had sent them a boy; but they very soon changed their sentiments. The next year was remarkable for the dreadful disturbances in London and other places, known as Lord George Gordon's riots, from the name of their fanatical leader. The first act for the relief of his Majesty's Catholic subjects was passed in 1778. "What rendered it more remarkable," says Bishop MILNER, "it took place without opposition in Parliament, or dissension among the Catholics themselves. The latter circumstance was chiefly owing to the proper conduct of the Catholic leaders, in timely submitting the religious part of the bill to the judgment of their prelates, and to the religious, honourable, and straightforward conduct of William Sheldon, Esq., a gentleman of ancient family, who acted as secretary on the occasion."* But this wise and just measure of relief excited the envy of the Dissenters, who formed what was termed a *Protestant Association*, inviting every one to join them for the protection of the Protestant religion against the Popish tendencies of the King and Parliament, which threatened to overthrow their religion in these kingdoms. MILNER considered Wesley as the chief author of

* "Supplementary Memoirs of English Catholics," p. 42.

the riots that followed.* They represented the Catholics as enemies to all Protestant governments, and that they were not to be relied upon, although they had taken the new oath of allegiance, because they could get a dispensation from the Pope, even after having sworn that he had no power to absolve them. They presented a monster petition to Parliament, signed by nearly 120,000 persons, for the repeal of the new relief act, which was carried on a man's head; and immediately after its presentation on Friday, June 2nd, 1780, the mob paraded in different divisions, and committed great excesses and depredations in the Catholic chapels of the Sardinian and Bavarian embassies, and also in and about Moorfields. At first, the chapels and houses of Catholics only were attacked and demolished; but soon the prisons to which rioters had been committed, and the houses of the magistrates who had committed them, underwent the same fate. Then the rioters were proceeding to destroy all other prisons, to attack the Bank, public offices, and dwellings of the higher classes. Horror and consternation prevailed everywhere, and these excesses only went on increasing, till on the 9th of June, the King issued a proclamation, authorizing the military at once to repress the rioters. This was effectual; government resumed its proper power, and peace and order were at length restored. But the insurrection had extended all over England, and one Catholic chapel had been burnt at Bath, and another at Hull, and Catholics were everywhere threatened with destruction.

The aged and venerable Bishop Challoner survived

* See his "Letters from Ireland," Letter II., note.

this storm ; but the anxiety which he had suffered during the riots, and the affliction which he felt to see the chapels demolished, and so many Catholics deprived of the means of public worship and spiritual instruction, and even the place where he himself used to preach burned to the ground, preyed upon the spirits of one now so far advanced in years, and greatly contributed to accelerate his death, which took place on the 12th of January in the following year, 1781, in the 90th year of his age. MILNER on the following Sunday, which was the 14th of January, pronounced in his chapel at Winchester a funeral discourse on the venerable deceased prelate, from a few notes which he hastily penned over-night. It is a glowing panegyric on the saintly bishop, not, however, intended so much to excite admiration as imitation. It dwells, therefore, upon the principal virtues of the deceased, his charity, zeal, fidelity in all pastoral duties, patience in suffering, assiduity in prayer, love of holy poverty, humility, and meekness. "I know," says the preacher, "that it is very usual to magnify the merits of the deceased, as usual as it is to detract from them when living, and I very much fear that, after death, we often canonize those in our discourse, on whom God has decided in a very different manner ; but when I say that Bishop Challoner was a model of Christian virtue, every breast glows with a conviction of this truth ; whatever I can allege in his commendation will barely answer the idea you have already formed of him ; and when on every occasion I represent Bishop Challoner as a saint, I say no more of him now after his death, than all who knew him have said of him during his life."

In one part of this excellent discourse there is

an allusion to the strange places to which Catholics were compelled to resort in those times of persecution, to hear their holy bishop. "I must not omit his assiduity in preaching the word of God, a duty he never omitted in the worst of times, while an obscure retreat was to be found to shelter his poor audience ;— and indeed to such obscure retreats has he, at certain times, been driven to comply with this essential obligation, that the catacombs where the ancient Christians held their assemblies in times of persecution, were elegant and commodious compared with them. But to conceive the force and emotion with which he announced this sacred word, or to form an idea of the fire, which, through all the frost of age, then darted from his countenance, and animated his weak and emaciated frame, you must, my brethren, have seen him and heard him on those occasions." MILNER, in fact, had often seen and heard him on those occasions, and used to relate that these sermons were delivered in a cockpit, hired for the purpose. He used also to tell us that Bishop Challoner occasionally held meetings of his clergy, from necessity, at some obscure inn or public-house, where each one present had his pipe, and sat with a pot of beer before him, to obviate all suspicion of the real character of the guests, and the purpose of their assembly. Thus, the celebrated preacher, Dr. Archer, began his preaching at a public-house, near Lincoln's Inn Fields, at which the Catholics assembled on Sunday evenings to hear the word of God, in a large club-room in *Turn Style* ; and the Rev. Henry Peach, uncle of the worthy missionary of St. Chad's, Birmingham, preached in a room in Cock-pit-alley, Drury-lane. To these meetings MILNER evi-

dently alludes in the above extract : he had often been present at them.

This discourse was the first composition which MILNER published. It is full of unction and practical instruction,—forcible rather than eloquent,—but the language is easy, natural, and correct. As a composition it is superior to the usual productions of the clergy of that time. Their foreign education had a bad effect upon their English, and often subjected them to unpleasant criticism. DR. MILNER used to relate, that soon after his coming on the English mission, he was on a visit to a Catholic gentleman in the country, and when evening came, was requested to say prayers for the family. A young lady brought him a prayer book, and Bishop Challoner's Meditations, and supposing him to be no better a proficient in his own language than some other Douay priests whom she had known, said very flippantly, as she pointed out the meditation : " There, Sir, when you have finished the prayers, read that, *if you can*." He used to say that he felt very indignant at this, and exerted himself to read the lesson well ; and he so far succeeded that the young lady made an apology for her rudeness, and praised his reading. This, however, determined him to perfect himself in elocution : for which purpose he took lessons of the celebrated rhetorician, Mr. John Walker, who was a convert to the Catholic Faith. DR. MILNER always held him in high estimation, and used to speak of him as his friend,—“ Mr. Walker, whom I have the happiness to call my friend.”* In his “ *Letters from Ireland*,” he praises him in high

* Life of Bishop Challoner, p. 41.

terms, as follows : “ My lamented friend, the late worthy, upright, and pious John Walker, author of the Pronouncing Dictionary, Elements of Elocution, the Rhetorical Grammar, Deism Disarmed, &c. This ingenious author may in truth be called the Guido d’Arezzo of elocution, having discovered the scale of speaking sounds, by which reading and delivery are now reduced to a system.”* He always inculcated to his clergy the importance of becoming good readers ; and sometimes related the above anecdote of himself, to enforce his exhortations the more effectually.

CHAPTER SECOND.

MILNER ON THE MISSION AT WINCHESTER.—THE AFFAIR OF SAINSBURY.—MILNER’S AFFABILITY AND LOVE OF CHILDREN.—HIS EARLY PUBLICATIONS.—SERMON ON THE KING’S RECOVERY.—SKETCH OF CATHOLIC AFFAIRS.—FIRST CATHOLIC COMMITTEE.—SECOND COMMITTEE.—MEMORIAL TO MR. PITT.—THE PROTESTATION.—THE NEW OATH.—ITS CONDEMNATION.—THE BLUE BOOKS.—“MEDITATIONS OF ST. TERESA.”—DEATH OF TWO BISHOPS.—THREE LETTERS OF A LAYMAN.—MILNER’S ANSWER.—APPOINTMENT OF TWO NEW BISHOPS.—FRESH CONDEMNATION OF THE OATH.—THE SCHISMATICAL PROTEST.—RELIEF BILL.—MILNER’S “STATEMENT OF FACTS.”—IRISH OATH ADOPTED.—BILL PASSED.

PERHAPS no priest ever entered upon his sacred ministry with a deeper sense of its responsibilities, than the subject of this biography. No one was more alive to the obligation of striving to be perfect, so well

* Letter II., *Note at the end.*

expressed in these words of St. Ambrose : " Vita sacerdotis preponderare debet, sicut preponderat gratia."* MILNER was, indeed, the model of a missionary ; and his zeal, charity, and self-devotedness were unbounded.

When he came to Winchester, in 1779, he found among the members of his flock, a youth of great promise, John Lingard, then in his ninth year, having been born at Winchester, February 5, 1771. This interesting boy had been already recommended by MILNER's predecessor, the Rev. J. Nolan, to Bishop Challoner, to be educated for the ecclesiastical state. MILNER approved of the choice, and, to use his own words, he was by him "singled out from a crowd of his companions, and provided, by his zeal and laborious efforts, with those means of cultivating his superior talents, which now do such ample justice to the bishop's discernment."† This does not allude to pecuniary means, for of this young Lingard did not stand in need ; but to the efforts of MILNER to forward his education, and procure his being sent to Douay College by Bishop James Talbot, for which college he left Winchester in 1782, accompanied to the coach by Mrs. Cave, then his play-fellow, and of about his own age. He entered Douay College, September 30, 1782 : his subsequent career needs no panegyric in these pages.

A remarkable instance of the zeal and charity of MR. MILNER deserves a special record. In March, 1788, a man named Sainsbury, a ratcatcher, was condemned to death and executed at Winchester, on a charge of

* The life of a priest should outweigh the lives of others, even as grace preponderates in him.—*St. Amb.*, L. iii. Ep. 23.

† "Orthodox Journal," vol. vii. p. 304.

having robbed the house of a Mr. Amyatt, at Free-mantle, in the New Forest, on the 15th of the previous January. MILNER was sent for to attend this poor man, at his own request, though he was not a Catholic, and MILNER had known nothing of the man before. He declared that he went "with a sinking heart, and with unwilling steps," to pay his first visit to this man after his condemnation ; for he then considered him, not as any common criminal, but an execrable wretch ; and he said that if he could not bring him to an open acknowledgment of his crime, he could do him no good, and should abandon him to his fate. After making every exertion for this end, but all to no purpose, he began to think that there might be some mistake in the affair. He therefore made many inquiries to ascertain the exact truth, and finally became convinced of the man's innocence, but not till it was too late. The man was executed, and MILNER attended him to the gallows. He afterwards wrote three Letters in the local papers, the *Hampshire Chronicle* of April 7th and 14th, and the *Salisbury and Winchester Journal* of May 19th, 1788, to prove the innocence of Sainsbury, which indeed was afterwards fully admitted. He procured, as he says in one of these Letters, "a body of positive evidence, with the names and places of abode of the several vouchers, which, when referred to, must at once have overturned those proofs in the minds of the most prejudiced." The following fine passage in his second Letter is worthy of the immortal MILNER:—

"It is said with confidence that he died *hardened* and *impenitent*. Great God ! I exclaimed, at that awful moment of his execution, how contemptible is the judgment of mankind, since it is often so

diametrically opposite to thine ! Is it then by the equivocal mark of sighs and tears, or by dispositions of the heart, that these persons judge of true conversion ? In fact the poor creature prayed, and prayed unremittingly, from the day of his condemnation. He gave his life cheerfully to atone for his real crimes, as he publicly declared. He begged of the Almighty that his vengeance might neither in this world, nor the next, fall upon the heads of the wretches who had sworn his life away. Now such dispositions as these form the very heroism of Christianity. Methinks I see the scornful dimple sit on the full fed cheek of some modern Pharisee, at this panegyric on a poacher and poultry stealer. But, too rigid moralist, look to thyself, and trace that story of thy own misdeeds, written with the finger of the All-seeing Judge, ere thou ventur'est to cast a stone at the poor sinner before thee."

MR. MILNER was not only respected and beloved for his zealous and faithful discharge of his pastoral duties at Winchester, but for his great affability and kindness to every one. He was remarkable for his condescension, and simplicity of manners, by which he made himself all to all. He was always a favourite with children, whom he delighted to amuse by a variety of ingenious tricks and performances, such as making a card fly out of the pack, cutting out paper figures of animals and dolls, and making them move about the table. On one occasion, to please a little boy, he purchased a lamb, and brought it home on his horse before him, to the great amusement of passers by in the streets.

In 1785, appeared his second publication : "*A Letter to the Author of a Book called, 'A Candid and impartial Sketch of the Life and Government*

of Pope Clement XIV. London." In 1789, a Day of General Thanksgiving was observed, and very appropriately on the feast of St. George, the patron of England, and the saint of the King's name, for the recovery of George III. from the first visitation of that malady, which so painfully clouded the latter years of his life. On that occasion, the King went publicly to return thanks at St. Paul's Cathedral. A Sermon was delivered by MR. MILNER at Winchester, which he published in a quarto pamphlet of 34 pages, with notes historical and explanatory. A direct and severe attack had been publicly and pointedly levelled at him a short time before by a Protestant clergyman at Winchester; and one object which he had in this Discourse, was to vindicate his religion, and "lay down his political creed, and the touchstone of his past and future conduct."* He gives a vivid description of the effects of the late affliction of the monarch.

"Can we forget the favour Heaven has conferred on us also, in restoring health to our Sovereign? Call to mind the grief and consternation that seized on all orders and all denominations of people, when it was pronounced in the highest assembly of the nation, that we were no longer under the personal government of George III. Represent to yourselves the perplexity and confusion of the wisest statesmen in that new situation, unenlightened by law or precedent, in which they found themselves standing; however melancholy the scene was of public affairs, the prospect was still more gloomy. Call to mind, I say, this public calamity in which we were but so lately involved, in order to judge how much we are indebted, on our own

* Preface, p. i.

account, to the Divine Providence, for giving back to our ardent prayers, and that sooner even than we dared to hope, a Prince, whose amiable qualities we had so long experienced, but the extent of whose worth we never knew till we were on the point of being deprived of it.”*

The Discourse has three divisions. In the first, the preacher treats of charity as the essential virtue of Christianity, and complains of the uncharitableness of the recent accusations against Catholics, of systematically cherishing a hatred of other Christians. He proceeds to answer distinctly the three principal charges of uncharitableness, sedition, and perjury, brought against our holy religion. In the second division, “emerging,” as he says, “from the turbid sea of controversy,” he enters upon the more pleasing subject of loyalty, and the particular motives for attachment to the reigning sovereign from his benevolent character, and mild and just government. In the third division, he points out the duties resulting from loyalty to our sovereign, and particularly those of attachment to his person and family, support of his government, the avoidance of party spirit, the due observance of the laws, and constant prayers for the safety of his Majesty’s person, family, and government, and particularly on that day of thanksgiving.

“During the late indisposition of his Majesty you know with what fervour and importunity we called upon the Lord to *remember David and all his clemency*. Now, then, that the Almighty has graciously heard our prayers, and those of the nation, on this day appointed for returning thanks for the same, on this

day of his Majesty's Patron Saint, and that of the kingdom ; on this day, which I can consider in no other light than as a second coronation day of a king according to the people's heart, and *according to God's own heart*; judge with what redoubled fervour we ought to sing with the same Royal Prophet : *Lord in thy strength shall the King rejoice, and in the safety thou hast wrought for him shall he exult greatly, &c.*" The whole Discourse is in MILNER's accustomed style,—nervous, learned, and argumentative, solid but not brilliant, and without any display of oratory.

In the year 1790, MR. MILNER first came forth in print on those questions which had begun to cause serious dissensions among the Catholics, by publishing "*The Clergyman's Answer to the Layman's Letter on the Appointment of Bishops.*" To explain the occasion and purport of this publication, it will be necessary to go back to the commencement of these dissensions. In 1783, a few years after the act for the relief of Catholics, which had passed in 1778, a Committee was appointed at a meeting of certain Catholics, which was to consist of five persons, and to continue for five years. These were to attend to, and promote the affairs of the Roman Catholics in England : "and here," observes DR. MILNER, "properly begins that system of lay-interference and domination in the ecclesiastical affairs of the English Catholics, which . . . has perpetuated disorder, divisions, and irreligion among too many of them for near the last forty years."* The chief measure contemplated by this Committee was a plan for procuring the appointment of Bishops in ordinary, instead of Vicars Apostolic.

* "Supplementary Memoirs of English Catholics," 1820, p. 47.

They drew up a paper, dated May 24, 1783, which contained some assertions injurious to the spiritual government of the Vicars Apostolic; but when the five years of their appointment had expired, they had proceeded no farther with their proposed plan. They, however, addressed a Letter to the Catholics of England, dated April 10, 1787, which, as DR. MILNER observed, "might pass for a speech of Mirabeau in the French National Assembly, particularly where it insinuates that the people have an equal authority with their pastors *in regulating every part of Church discipline*, and that they are competent to make whatever changes they please, in conformity with the laws of the state, without either Pope or Council."*

A nobleman, one of these five members of the Committee, acted so conspicuous a part in the Catholic body, and had been till then so remarkable for his religious sentiments and conduct, that the Prince of Wales, afterwards George IV., used to say seriously : "My father is the head of the Protestant Church, and Lord — is the head of the Catholic Church." This Committee was succeeded by another, formed in 1787, consisting of ten lay members, to whom were added in the year following three ecclesiastics, Dr. James Talbot, the Vicar-Apostolic of the London District, Dr. Charles Berington, coadjutor of Dr. Thomas Talbot, V.A. of the Midland District, and the Rev. Joseph Wilks, a Benedictine monk, on the mission at Bath. The secretary of this, as well as of the first Committee, was Mr. Charles Butler of Lincoln's Inn. The first act of the new Committee was the presentation of a memorial to Mr. Pitt, setting forth the grievances

* "Supp. Memoirs," p. 49.

under which the Catholics laboured, and expressing a hope for his support in their intended application for redress. This was favourably received ; but the minister desired to be furnished with the opinions of the Catholic clergy and universities on the existence, or extent, of the Pope's dispensing power ; while he assured the Committee that Government seriously wished to grant that relief to the Catholics which in prudence could be adopted. The six Catholic Universities of Louvain, Douay, Paris, Alcala, Valladolid, and Salamanca all returned satisfactory answers to Mr. Pitt's three questions, and unanimously replied that neither Pope, Cardinals, nor any body of men, or any individual of the Church of Rome, has, or have, any civil authority, power, jurisdiction, or pre-eminence within the realm of England, nor can absolve or dispense with his Majesty's subjects from their oath of allegiance ; and that there is no principle of Catholic faith, by which Catholics are justified in not keeping faith with heretics in any transactions.

The Committee next resolved, on the 19th of April, 1788, that their secretary, Mr. C. Butler, should prepare a bill for the repeal of the laws against the English Catholics. This was accompanied by a declaration of Catholic principles, known as the *Protestation*, which DR. MILNER describes as "drawn up in ungrammatical language, with inconclusive reasoning and erroneous theology," and expressly contrived to deceive both Protestants and Catholics.* This *Protestation* was transmitted to the Vicars Apostolic, all of whom at first made some difficulties about signing it.† They did indeed afterwards sign

* "Supp. Memoirs," p. 54.

† Mr. C. Butler, in his "Red Book," fol. 14.

it ; but Bishop Walmesley, V.A. of the Western District, complained that he was surprised into his signature, and withdrew it. Bishop Matthew Gibson, V.A., of the Northern District, directed that if his name was absolutely necessary, it should be affixed by Bishop James Talbot, *in sensu Catholico*. The clergy generally felt the same repugnance as their superiors : “ but,” says DR. MILNER, “ what with the explanations, assurances, and promises of the different agents of the Committee,”* they and their flocks were mostly induced to subscribe it ; many from the positive assurance given that the *Protestation* would not be followed by any new oath. The total number of signatures was 1523.

The Committee, however, notwithstanding the assurance given, soon framed a new Oath, containing a new Profession of Faith, in which they adopted the extraordinary name of *Protesting Catholic Dissenters*. This Oath was formally condemned, and declared unlawful to be taken, by the unanimous decision of the four Vicars Apostolic, Bishops Walmesley, James and Thomas Talbot, and Matthew Gibson, at a meeting which they held at Hammersmith, October 19, 1789. At this meeting were also present Dr. Wm. Sharrock, coadjutor of Bishop Walmesley, Dr. Charles Berington, coadjutor of Bishop Thomas Talbot, with the Rev. Robert Bannister, and the subject of this biography, the REV. JOHN MILNER. “ Thus,” writes the last mentioned, “ through the mercy of God, and the vigilance and firmness of these truly Apostolic Prelates, were schism and heresy detected and repressed among English Catholics at

* “ Supp. Memoirs,” p. 55.

their first appearance.”* The Vicars Apostolic published their condemnation of the Oath in an “*Encyclical Letter*” to all the faithful, in which they also declare that no oath ought to be taken, or any new instrument affecting religion subscribed, without the previous approbation of the Bishops ; and they conclude in these words : “ To these determinations, therefore, we require your submission.”

In face of this solemn condemnation by the four Bishops in England, the Secretary, Mr. Charles Butler, wrote a long Appeal of eight closely printed quarto pages, addressed to the Catholics of England, dated November 25, 1789, in defence of the *Protestation* and *Oath* ; which Appeal was signed by two clerical and five lay members of the Committee. To this were appended the heads of the proposed Bill, with the condemned *Oath*. Next came a long Letter to the four Vicars Apostolic, remonstrating against their censure, and in which, says DR. MILNER, both “ they and the Holy See are grossly insulted and calumniated.” This was signed by the same persons as the Appeal ; and these papers form the contents of the *First* of the three famous *Blue Books*, so called from being stitched up in blue, or rather purple covers. The author has seen several copies of them, and DR. MILNER’S copies, with notes in his own hand, are now lying before him.

In the midst of these affairs, MR. MILNER found nourishment for his piety in translating the “ *Meditations of St. Teresa after Communion*.” He published his translation with the following title : “ *The Exclamations of the Soul to God : or the Meditations of St. Teresa after Communion. Newly translated ;*

* “ Supp. Memoirs,” p. 66.

together with an Introductory Dedication to a Reverend Prioress. By the Rev. John Milner, F.S.A., 1790." He was attracted to this work of St. Teresa, by the high encomium passed upon it by the Rev. Alban Butler, in his *Life of the Saint*. The translation, however, was made from a French version, and not from the Spanish original ; and the translator aimed at little beyond preserving the sense of the original. The Introductory Dedication was to the Reverend Mother Mary Augustina More, Prioress of the English Canonesses of the Order of St. Augustine, at Bruges, who was a lineal descendant from the illustrious Sir Thomas More. It was a general defence of religious vows ; and the author particularly asserted the utility and even necessity of Religious Houses for the proper education of female youth ; in the course of which he exposed the inconsistent and paradoxical language of the Rev. Joseph Berington, who, in his "*State and Behaviour of the English Catholics*," had first acknowledged that the Catholic ladies who had been educated in convents, stood unrivalled as wives, mothers, citizens and Christians ; and then proclaimed that nuns were ill adapted to the business of educating them. The writer, says MILNER, "perhaps sometimes deals in paradox, in order to exercise the powers of his eloquence in rendering it plausible, and certainly possesses a brilliancy of talents sufficient to enliven the gravest subjects, without those sallies of levity, and sometimes irreligion, with which he disgraces them." Mr. Berington retorted in very unbecoming language in the Preface to his "*Memoirs of Panzani*," in which he even ridiculed the portrait of St. Teresa, prefixed to MR. MILNER's translation ; and descended to scurrility and sarcasm against another work of MILNER's on St. George.

Two of the Vicars Apostolic died soon after the condemnation of the *Oath*, Dr. James Talbot, on the 26th of January, 1790, and Dr. Matthew Gibson on the 19th of May following. These deaths led to active intrigues on the part of the Committee to procure the appointment of two successors, who might favour their views ; and they were particularly anxious to have Dr. Charles Berington appointed to the London District ; who was a member of the Committee, and had all along acted with it. Various publications appeared, the object of which was to persuade the clergy and laity that they had a right to choose their own bishops, and to procure their consecration by any bishop, without reference to the Pope. One of the Committee, John Throckmorton, Esq., afterwards Baronet, published three pamphlets with this object, the first of which called forth MR. MILNER'S Reply, alluded to above, which was entitled: "*The Clergyman's Reply to the Layman's Letter on the Appointment of Bishops.*" This appeared in 1790, and was followed by a *Second Letter* from Mr. Throckmorton, which MILNER answered by his "*Divine Right of Episcopacy, addressed to the Catholic Laity of England, in answer to the Layman's Second Letter to the Catholic Clergy of England, with Remarks on the Oaths of Supremacy and Allegiance.*" A third pamphlet appeared from the Layman, now Sir John Throckmorton, being a second edition of his Letter, with "*Further Considerations on the same Subject, &c.*" Three other priests had written in refutation of the Layman's Letter, the Rev. Charles Plowden, Rev. Dr. Strickland, and Rev. William Pilling ; and the appearance of four answers within a few weeks after the Layman's first Letter

shows the alarm caused by what MILNER denounced as "the open attempt that was made to separate the clergy from the faith and communion of the Church." MILNER alone, however, followed up his exposure and refutation of this dangerous writer ; and after the Layman had published his second edition, with "*Further Considerations*," he gave the finishing stroke to the controversy by his "*Ecclesiastical Democracy detected ; being a Review of the Controversy between the Layman and the Clergyman concerning the Appointment of Bishops, &c.*" 1793.

It was, indeed, of the utmost importance to refute at once the false principles, and expose the pernicious tendency of these publications. It is probable that the Layman was not aware at first of the real character and tendency of his system ; and he little expected the burst of indignation with which it would be received ; but, in truth, as MILNER observed, the matter in question involved the very life and existence of our religion. It tended to break that chain of authority which unites each pastor with the Apostles, with Jesus Christ, and with his heavenly Father ; it tended to degrade our religion from a divine to a mere human system of spiritual government, to deprive the pastors of their only authority in teaching and governing, and the faithful of their only comfort in hearing and obeying.* The Layman's grand object was to procure the appointment of Dr. Charles Berrington to the vacant Vicariate of the London District ; and this he hoped to effect by calling upon the clergy to assemble, and in conjunction with the laity, to appoint their bishops without any reference to the

* "Ecclesiastical Democracy Detected," Preface.

Holy See. His writings, however, produced no effect; they were ably refuted, and his schemes entirely frustrated.

In the latter part of the year 1790, Dr. William Gibson was regularly appointed to the Northern District, and Dr. John Douglass to the London. It must be recorded to the credit of Dr. Charles Berington, that he wrote and circulated a Letter, dated Oscott, November 4, 1790, to all the clergy of the London District, to the members of the Committee, and to such of the laity, as had most advocated his own appointment, which Letter, after declaring his great satisfaction at the appointment of Dr. Douglass, and speaking of him in high terms, he thus concluded : "I must, therefore, beg leave to entreat you by all that is dear to you, by your well known zeal for religion, by your desire of promoting peace and concord, &c., &c., &c., to grant him that same hearty concurrence and generous support, which you so liberally promised to, Gentlemen,

"Your most obedient, humble servant,

"CHARLES BERINGTON."

Strong efforts, however, were still made by some in favour of Dr. Berington, particularly by Mr. Henry Clifford, the barrister, in a pamphlet entitled: "*Reflections on the Appointment of a Catholic Bishop to the London District.*" But the two Bishops elect were consecrated at Lulworth ; Dr. W. Gibson on the 5th, and Dr. Douglass on the 19th of December. The consecration sermon for Dr. Gibson was preached by MR. MILNER, and published with the following title : "*A Discourse delivered at the Consecration of the Right Rev. William Gibson, Bishop of Acanthos, V. A. N., in the Chapel of Lulworth Castle, on*

Sunday, the 5th of December, 1790 ; together with an Introductory Account of the Consecration, &c. By the Rev. John Milner, F.S.A."

The Introduction, after briefly defending the canonical appointment of the two new prelates, in conformity with the rules established on the first formation of the four Districts in England, gives a brief outline of the character and qualifications of Dr. Wm. Gibson, and some interesting particulars of the consecration in Mr. Weld's beautiful chapel at Lulworth Castle. "Its rich sacerdotal habits received an addition from the princely sacristy of Wardour Castle, and the harmonious organ and choir were tuned to inspire suitable sentiments of reverence and devotion. Besides the two prelates, the consecrator and the elect, there were five other officiating clergymen in rich vestments, and seven inferior ministers in clerical ornaments, amongst whom were the four eldest sons of the religious patron. He himself, like another David, before the ark, led the band of sacred singers, *choosing*, in the sentiment of that holy king, for himself and for his children *rather to be the least in God's house, than to dwell* in the tabernacles of sinners.—Ps. lxxxiii. The other persons of note, besides the family of the castle, and the stated congregation, were the Right Honorable Lord Arundell, the Honorable Mr. Clifford and lady, Mr. Raymund Arundell, Major O'Brien and lady, the Right Rev. John Douglass, Bishop elect, who arrived too late to acquire the necessary hability for bearing part in the august ceremony."

The text chosen was *Thou art Peter, &c.* ; and the truths deduced from it, which formed the substance of a very learned and powerful discourse, were, *first*, that we are taught to venerate the Church, and

trust to the Almighty's protection of her ; and *second*, that we learn to venerate the sacred hierarchy, to the perpetuity of which the august ceremonial of that day was subordinate. The whole Discourse was one of superior excellence, and would well repay perusal even at this distance of time. One passage, however, conveying a well-merited eulogy on Lulworth, may be here transcribed : "I speak within walls equally known to, equally respected, and that have been equally honoured by Pius VI. and by George III. On this spot I can proclaim the spiritual prerogatives of the successor of St. Peter, without exciting the jealousy of the British sovereign ; and I can equally inculcate the allegiance due to the monarch of Britain, without any apprehension of censure, nay, with an absolute confidence of approbation from the Head of the Church. As his Holiness knows that this is not the seat of irreligion or heterodoxy, so his Majesty is convinced that it is not a harbour for sedition or disloyalty."

In conjunction with the Vicar Apostolic of the Western District, Dr. Walmesley, the two new Bishops at once proceeded to publish a fresh condemnation of the proposed *Oath*, in an " Encyclical Letter," agreed upon at Lulworth. The V.A. of the Midland District, Dr. Thomas Talbot, was then too much embarrassed with bad health and other difficulties, to meet his brethren in council. In this Letter, the Bishops referred to the previous condemnation of the *Oath* by the four Vicars Apostolic, which had been also confirmed by the Holy See : they declared that the altered *Oath* had not received their approbation, and therefore could not be taken by the faithful ; and that they totally disapproved of the appellation of *Protesting Catholic Dissenters*. They concluded with declaring

that some recent publications were schismatical, scandalous, and insulting to the supreme Head of the Church, the Vicar of Jesus Christ. This "Encyclical Letter" is dated London, Jan. 19, 1791.

The temper and spirit of the Committee may be estimated by the cool and contemptuous acknowledgment of their Secretary that this fresh condemnation of the *Oath* by episcopal authority, "did not withhold the Committee from continuing their exertions to obtain the passing of the Bill, or induce them to take any step for obtaining an alteration of the *Oath*."* No, they only became furious, and within a fortnight published a *Protest* against the "Encyclical Letter" of their lawful superiors, which was unequalled for its scandalous complication of profaneness, rebellion, schism, and blasphemy. Would it be believed that those very persons, who had addressed their Bishops in these words : "Thus, your Lordships see the extreme deference and attention, which, throughout the whole course of this business, we have paid to the Apostolic Vicars,"† could have gone soon after to the scandalous length of issuing the following schismatical *Protest*?

"Therefore, my Lord Bishop of Rama, V.A. of the Western District ; my Lord Bishop of Acanthos, V.A. of the Northern District ; my Lord Bishop of Centuriæ, V.A. of the Southern District ;—your Lordships having brought matters to this point :—convinced that we have not been misled by our clergy ; convinced that we have not departed from the principles of our ancestors ;—convinced that we have not violated any article of Catholic faith or communion :—We, the

* "Hist. Memoirs of English Catholics," by C. Butler, Esq., vol. iv. p. 34, 3rd Edit., 1822.

† Second "Blue Book," p. 3.

Catholic Committee, whose names are here underwritten, for ourselves, and for those in whose trust we have acted, do hereby before God, solemnly protest, and call upon God to witness our protest against your Lordships' Encyclical Letters of the 19th day of October, 1789, and the 21st day of October last, and every clause, article, determination, matter, and thing therein respectively contained, as imprudent, arbitrary, and unjust ; as a total misrepresentation of the nature of the Bills to which they respectively refer, and the Oaths therein respectively contained ; and our conduct relating thereto respectively ; as encroaching on our natural, civil, and religious rights ; inculcating principles hostile to society and government, and the constitution and laws of the British empire ; as derogatory from the allegiance we owe to the state and the settlement of the crown ; and as tending to continue, increase, and confirm the prejudices against the faith and moral character of the Catholics, and the scandal and oppression under which they labour in this kingdom. In the same manner we do here solemnly protest, and call upon God to witness this our solemn Protest against all proceedings had, or hereafter to be had, in consequence of, or grounded upon your Lordships' Encyclical Letters, or either of them, or any representation of the Bills or Oath therein respectively referred to, given or to be given by your Lordships, or any of you. And from your Lordships' said Encyclical Letters, and all proceedings had, or hereafter to be had, in consequence of, or grounded upon the same, or either of them ; or in consequence of, or grounded upon any representation of the said Bills or Oaths or either of them, given or to be given, by your Lordships, or any of you ; we do hereby appeal

and call on God to witness our appeal, for the purity and integrity of our religious principles, to all the Catholic Churches in the universe, and especially to the first of Catholic Churches, the Apostolic See, rightly informed.

CHARLES BERINGTON. STOURTON.

JOS. WILKS.

PETRE.

HENRY CHAS. ENGLEFIELD.

JOHN LAWSON.

JOHN THROCKMORTON.

WILLIAM FERMOR.

JOHN TOWNELEY.

THOMAS HORNYOLD."

It was well observed by Mr. Francis Plowden that "the unwillingness of the Committee to abandon any one of their own fond conceits, their obstinacy in maintaining the admissibility of the Oath, against the express condemnation of it by their lawful superiors, their actual opposition to the attempts and efforts of their Bishops, and the greatest number of their brethren, to procure the same advantages they were aiming at, and to prevent the evils of a schism in the body—prove to conviction, that their views, wishes, and efforts, were now directed to other ends than the real welfare and interest of the body."*

The above scandalous *Protest* occurs at the end of a Letter of eighteen quarto pages, addressed to Bishops Walmesley, Gibson, and Douglass, and written by the Rev. Joseph Wilks ; though the *Protest* itself was evidently drawn up by Mr. C. Butler. This Letter, and one preceding it of eleven quarto pages, addressed by the Committee to Bishop Douglass, dated Feb. 2, 1791, complaining of the "Encyclical Letter" of the

* "The Case Stated," by Francis Plowden, Esq., Conveyancer of the Middle Temple. 1791.

Vicars Apostolic, and written by Mr. C. Butler, make up the second *Blue Book*.

The Committee pushed on the Bill which they had prepared, containing the condemned *Oath*; and entrusted it to Mr. Mitford, afterwards Lord Redesdale; to be presented to the House of Commons. MR. MILNER had been commissioned by the two new Bishops to act as their agent. He was introduced by Burke to Fox and Windham. He also saw Dundas and Pitt, and was made acquainted with three Protestant Bishops, as also with Wilberforce, Wm. Smith, and other Members of Parliament, all of whom listened to him most kindly, and were satisfied with his objections to the *Oath*. When the Bill was brought into the House of Commons, MR. MILNER was present as he himself described it, "amidst a crowd of exulting adversaries, while his friends were on their knees at home, praying to God to protect his own cause."* The gallery was so crowded, that he was obliged to sit all the time upon the floor.

He had previously drawn up a paper, which he entitled: "*Facts relating to the Contest among the Roman Catholics of this Kingdom, concerning the Bill to be introduced into Parliament for their Relief.*" In this, he exposed the impropriety of the newly assumed name of *Protesting Catholic Dissenters*;—objected to qualifying the deposing doctrine as *heretical*;—denounced the meaning assigned by the Committee to certain passages in the *Oath*, relating to the jurisdiction of the pastors of the Church with reference to indirect interference in temporal affairs;—and objected to the clause that *no ecclesiastical power can*

* "Supp. Memoirs," p. 78.

dispense with any oath whatever. He proposed that the Oath already taken by the Irish Catholics should be substituted for the condemned *Oath*; and in conclusion pledged his readiness to answer for all his assertions, by whomsoever called upon, and to prove that he spoke the sense of the Catholic clergy in general, and of many thousands of his Majesty's loyal subjects.

This *Statement of Facts*, MR. MILNER caused to be distributed among the members of Parliament; and when, in the course of the debate, attention was drawn to it by Sir Archibald Macdonald, the Attorney-General, Mr. Pitt among others was induced to consider the matter in a new light, and soon after expressed himself thus: "We have been deceived in the great outlines of the business; and either the Papists shall be relieved, or the Protestant Catholic Dissenters shall not gain their ends." In proof of Mr. Pitt's slender acquaintance with the real belief of Catholics, he was seen one day, about this time, to go into the shop of Coghlan, the Catholic bookseller, and purchase a little catechism, which he read attentively as he walked away down the street. This incident, however, proves at the same time an honest desire on his part to learn our real principles, which was greatly to the credit of that able statesman. If, indeed, the Bill had passed, in the form urged by the Committee, it would have relieved those only who sided with them, and were content to be called *Protesting Catholic Dissenters*; and the great body of Catholics would have been left precisely as they were before. It attempted, as DR. MILNER has so well observed, "a twofold deception; that of cheating Catholics out of a portion of their religion, and that of swindling the legislature out of

concessions which it had not an idea of granting ; namely, by our ‘slipping,’ as the Secretary terms it, ‘from under the operation of the laws, unheeded and unobserved.’ ”*

The Secretary, finding it impossible to refute MR. MILNER’S arguments in the above *Statement of Facts*, procured a paper to be presented to him, dated March 9th, 1791, and signed by twenty-six persons, requiring proof of his authority to act in the concerns of Catholics. He answered by proving that the great body of Catholics looked to their Bishops to procure for them an unobjectionable Oath, that two-thirds of the clergy in London, and fifty-three in Lancashire had called upon them to that effect, testifying also that very few of the laity would take the *Oath* of the Committee. He also produced the formal testimony, in writing, of Bishops Gibson, Walmesley, and Douglass, that he was commissioned by them to act as their agent. The original paper is now before the writer.

The Secretary next put forth “*A Letter addressed to the Catholics of England, by the Catholic Committee*,” purporting to be a short view of the past and present state of Catholics in this kingdom, dated Lincoln’s Inn, April 21, 1792. This, with some Appendixes, consisting of the Memorial to Mr. Pitt,—the Address to the King in 1778,—C. Butler’s Draft of a Relief Bill in 1788,—the Protestation of 1789, with 1644 signatures,—the Petition to the Commons, presented May 7th, 1789,—the Case of the “English Catholic Dissenters,”—the State of the Laws respecting Presentations by R. Catholics to Ecclesiastical Benefices,—State of Facts by the Committee of “Eng-

* “Supp. Memoirs,” p. 80. These words occur in the second “Blue Book,” p. 4.

lish Catholics,"—Letter from Bp. Walmesley to the Committee, Oct. 23, 1789,—and a Memoir of a Meeting of some of the Clergy, held Feb. 2, 1790, on the Protestation, are the contents of the Third *Blue Book*, published in 1792.

Soon after the first of March, 1791, when the Bill was introduced, the ministry obliged the Committee to drop their new appellation, and they resumed their proper name of Roman Catholics. MR. MILNER, besides his "*Statement of Facts*," printed another document entitled: "*Certain Considerations on Behalf of the Roman Catholics who have conscientious objections to changing their Name, and to the Form of Words in which certain Passages appear in the Oath contained in Mr. Mitford's Bill, modestly submitted to the Hon. Committee of the House of Commons, March 7, 1791. By the Rev. J. Milner.*" The condemned *Oath* was discarded by Parliament, and the Irish Oath of 1778 was substituted for it, as the Bishops had petitioned. The Bill passed on the 7th of June, 1791: and thus, mainly by the unceasing vigilance of the intrepid MILNER, the Catholic body were saved from all the dreaded consequences which must have followed, if the insidious and schismatical proceedings of the Committee had been successful. Yet his honest and meritorious exertions drew upon him much obloquy. "I was in so much disgrace," he said, "with a great part of those of my communion in London, that they nicknamed me Lord George Gordon, and would not speak to me in the streets for that very conduct for which they are now obliged to me, namely, for being instrumental in preserving for them their family name, and their unchangeable creed. In a word, Sir, I have not the smallest doubt that the very

individuals who have lately disavowed my writings and conduct, not only will hereafter, but that they *actually do now in their hearts, approve of them.* In fact, some of those who have been the most active in censuring me, have already confessed this to me.”*

Many years after these transactions, he characterised the proposal to give us the objectionable new name, very felicitously in the following epigram :—

“ No longer prate on huge Briareus,
Or monstrous triple bodied Geryon ;
For I have seen a real trifarious
Protesting—Catholic—Presbyterian !”

CHAPTER THIRD.

MEETING AT THE CROWN AND ANCHOR—CASE OF REV. JOSEPH WILKS, AND THE “ STAFFORDSHIRE CLERGY.”—MILNER’S “ AUDI ALTERAM PARTEM.”—HE IS MADE F.S.A.—HIS WORK ON ST. GEORGE.—BUILDS HIS CHAPEL AT WINCHESTER.—CONVERSION OF MR. HUBBARD.—THE ATTEMPTED MEDIATION.—TRANSLATION OF THE PASTORALS OF THE BISHOP OF LEON.—MILNER’S SERMON ON LOUIS XVI.—HIS DESCRIPTION OF THE GLASTONBURY CUP.—ACCOUNTS OF OUR RELIGIOUS COMMUNITIES ABROAD.—THE NUNS AT WINCHESTER.—HIS REPLY TO THE CISALPINE CLUB.—CONDUCT AND DEATH OF BISHOP BERINGTON.

Two days after the Bill had passed, a meeting was held at the Crown and Anchor Tavern, when a vote of thanks to the Committee having been proposed, an amendment was moved by the Rev. James Barnard,

* Letter IV. to the Editor of the “ *Statesman*,” June 16, 1810.

the Vicar-General of Bishop Douglass, and seconded by the REV. JOHN MILNER, the purport of it being that the Committee should be thanked for procuring the civic benefits of the Act, but that the Bishops should also be thanked for their vigilant zeal in obtaining for us an orthodox form of Oath. Contrary to rule, the amendment was not proposed first, nor even put to the votes at all. Its proposers were silenced by unrestrained clamour, and the meeting became a disorderly cabal, not entitled to any respect.

It has been already mentioned that the Rev. Joseph Wilks was a member of the Committee. Having concurred with them in all their proceedings, having written, conjointly with Mr. C. Butler, the Letter to three of the Vicars Apostolic in the Second *Blue Book*, which ends with the schismatical *Protest*, which he also signed, against all past and future proceedings of the Bishops, one of whom was his own episcopal superior, Dr. Walmesley; he was suspended by his Lordship, who sent him the following Letter, dated *Bath, Saturday, Feb. 19, 1791.*

“As you have evidently refused submission to the ordinances of the Apostolic Vicars; if, before, or on Sunday next, the 26th instant, you do not make to me satisfactory submission, I declare you suspended from the exercise of all missionary faculties, and all ecclesiastical functions in my District.

“Let this one admonition suffice for all.

“✠ CAROLUS RAMATEN., Vicar Apostolic.”

The case of Mr. Wilks was brought forward at the Meeting at the Crown and Anchor; and the agent of Bishop Walmesley being called upon to declare for what canonical fault he had been suspended, read the following from a letter of the Bishop, dated June

1st, 1791 : " Because Mr. Wilks has rebelled and protested against the divine established government of the Church by Bishops and their authority ; a crime not less than schism." It was then moved that a letter be read from fourteen of the clergy of Staffordshire, in which, after lamenting the suspension of Mr. Wilks, they " pledge themselves to make his cause their own, and doubt not but they shall receive such cooperation from all the clergy of England, as shall insure success to their endeavours, in restoring to their delegate the good will of his Bishop, and the exercise of his ecclesiastical functions."

This letter was most probably composed by the Rev. Joseph Berington, and in consequence of an application made to him ; and it appeared with the signatures of thirteen of the clergy of Staffordshire, besides his own.* The names of these priests were subsequently signed to other reprehensible documents, and one more joined them, making the whole number fifteen : and they were known as the " Staffordshire Clergy." But DR. MILNER observes that the signatures of some were made without any knowledge, and by the rest with only an imperfect knowledge of the cause ; and were a source of uneasiness to them for several years, till, by the grace of God, they all, either in health, or on their death-beds, retracted them.† As for Mr. Wilks, having acknowledged his fault, and complied with the conditions required by Bishop Walmesley, he was released from suspension, and restored to his functions. But a few weeks after, he wrote a very objectionable letter to Thomas Clif-

* " See Letter to a Roman Catholic Clergyman," by Rev. Robert Plowden, 1795, p. 141.

† " Supp. Memoirs," p. 93.

ford, Esq., dated Sept. 28th, which caused the Bishop to withdraw his faculties in the Western District. The first sentence pronounced upon him in February, 1791, was one of censure and suspension ; the second in September following, was simply a withdrawal of the faculties granted him in the Western District. It had been asserted that the Bishop had acted uncanonically ; which led MR. MILNER to print, in 1792, on a fly-leaf a very clear and satisfactory defence of Dr. Walmesley, which he entitled: "*Audi alteram partem.*" He proves in that paper that the Bishop was fully justified in both sentences, adducing the authority of well-known canonists, such as Cabassutius and Van Espen ; and showing that the second sentence conveyed no canonical censure, but simply recalled those faculties, which all priests, whose power is delegated, and not annexed to their office, hold at the discretion of the delegating superior. He adds that Mr. Wilks was admonished, at the desire of the Bishop, by his religious superior, in the most forcible manner, previously to the sentence of September ; and was deprived of the faculties which he had held, on account of his degrading his Bishop in the eyes of the public, and explaining away the submission which he had made to him. This paper is dated May 1st, 1792 ; and in that month Mr. Wilks quitted England, and never returned. He died May 19th, 1829, at St. Edmund's College, Douay, and at his death gave great edification.

MILNER had already become conspicuous, not only as a theologian, but as an ardent lover and pursuer of antiquarian studies. On the recommendation of the celebrated topographer, Mr. R. Gough, he was introduced to the Society of Antiquaries, and admitted a Fellow of that Society on the 8th of March, 1790. In

1792, he addressed to the Earl of Leicester, its President, his "*Historical and Critical Inquiry into the Existence and Character of St. George, Patron of England, of the Order of the Garter, and of the Antiquarian Society; in which the assertions of Edward Gibbon, Esq., ch. 23, Hist. of Decline and Fall, &c., and of certain other Modern Writers concerning this Saint, are discussed; in a Letter to the Right Hon. George Earl of Leicester, President of the Antiquarian Society, by the Rev. J. Milner, F.S.A.—1792.*" In his sermon on the recovery of George III., which he delivered in 1789, he had spoken of St. George as an illustrious saint. This induced Dr. Percy, the Protestant Bishop of Dromore, to call upon him for proofs that St. George ever had any actual existence; which caused MR. MILNER to publish this work, in which he demonstrated from the most ancient and authentic monuments, that there was such a saint, and that he was not the infamous George of Cappadocia, as Gibbon pretended. In some curious and interesting notes in this work, MILNER explains the origin of certain emblems attributed to some of the saints; such as the divine Infant carried on the shoulders of St. Christopher, the pig and bell of St. Anthony, and the organ pipes of St. Cecily. The last is the most extraordinary application, as it supposes the saint to have been skilled in music, whereas the only passage in her acts, which speaks of music, merely says that while music was playing in preparation for her nuptials, the saint being averse to her proposed marriage, was praying to be saved from it: "*Can- tantibus organis, Cæcilia in corde suo decantabat: fiat Domine cor meum immaculatum ante te.*"

In the year 1792, MR. MILNER resolved upon

erecting a new chapel at Winchester. There had been a chapel there, either in the priest's house, called "St. Peter's House," or in the garden behind it, from the latter part of the 17th century ; but the edifice had become so inconvenient and insecure, that it was quite necessary to rebuild it. " This measure being resolved upon," says DR. MILNER, " instead of following the modern style of building churches and chapels, which are in general square chambers, with small sash windows and fashionable decorations, hardly to be distinguished, when the altars and benches are removed, from common assembly rooms ; it was concluded upon to imitate the models in this kind, which have been left us by our religious ancestors, who applied themselves with such ardor and unrivalled success to the cultivation and perfection of ecclesiastical architecture."* He himself gave the general idea of the intended edifice ; but it was reduced to more correct order by the eminent architect, Mr. John Carter. His drawings, however, were not entirely followed ; sometimes through the inattention of the workmen, but more frequently from considerations of economy.

To take DR. MILNER's own description of his chapel, it is " a light Gothic building, coated with stucco, resembling freestone ; with mullioned windows, shelving buttresses, a parapet with open quatrefoils, and crocketed pinnacles, terminating in gilt crosses." The total length is 75 feet outside ; the height to the top of the cornice, 24 feet, and to the top of the pinnacles, 35 feet. He has given a minute description of every part of his chapel, inside and outside, with all its fittings and decorations. It was dedicated to St.

* " History of Winchester," P. II. ch. xii.

Birinus, and consecrated by Bishop Douglass, Vicar Apostolic of the London District, on the 6th December, 1792. MILNER was justly proud of it, as being the first chapel in the Gothic style erected in England, since that deplorable event, which robbed us of the glorious cathedrals and other churches erected by our Catholic forefathers.

While at Winchester, MR. MILNER began a mission at Southampton, with nine pounds a year ; and also, during his residence there, he was the happy instrument of the conversion of Mr. Richard Hubbard, who afterwards became an edifying priest under him in the Midland District. Mr. Hubbard used to relate that when he presented himself to make his profession of faith, MR. MILNER was busy writing. While he waited for a few minutes, his courage began to fail, and he proposed several times to call another day. But the experienced missionary understood what prompted this polite offer, and at once proceeded to receive Mr. Hubbard's profession of Catholic faith, in which that good man steadily persevered, notwithstanding that a considerable worldly sacrifice was inseparable from his conversion. MILNER had the satisfaction to ordain him priest, in November, 1811, and after an exemplary missionary life, he died May 23rd, 1836.

Meantime, MILNER was busy with his pen, and never relaxed his exertions in the sacred cause of religion, which he always had so much at heart. It has been already mentioned that he printed in this year, 1792, his argument in the case of Mr. Wilks, entitled: *Audi alteram Partem*. In April, three Catholic gentlemen, John Webbe Weston, Esq., Francis Eyre, Esq., and William Sheldon, Esq., undertook the charitable office of mediating between the Committee and the

Bishops, in the hope of peace being restored among the Catholic body in general. The grievances of which the Committee complained were not such, however, as the Bishops could redress so as to satisfy the unreasonable expectations of the Committee. They required First, that faculties should be restored to Mr. Wilks; but to this Dr. Walmesley replied that the withdrawal of those faculties was a spiritual affair between Mr. Wilks and himself, not belonging to any other persons; and that while Mr. Wilks persisted in his *principles* and disobedience, he must refuse all interference with him. They required Secondly, that the "*Answer to the Second Blue Book, by the Rev. Charles Plowden,*" should be disavowed by the Vicars Apostolic. To this their lordships replied that they had indeed requested Mr. Plowden to write that *Answer*; but had left the method and manner to him, and, therefore, were not answerable for its language. They, in the third place, expressed a hope that the Vicars Apostolic would procure such a change in the ecclesiastical government of the Bishops, as that the clergy should possess the rights of parochial clergy: to which their lordships answered that they would give the subject their serious attention; though they feared that such a measure was not practicable in present circumstances. Thus the mediators found that their good offices were ineffectual. They published a report of their endeavours in a quarto pamphlet, which, from the colour of its wrapper, was called "*The Buff Book.*" It was entitled: "*A Letter from J. Webbe Weston, Francis Eyre, and William Sheldon, Esqrs., to the Gentlemen at whose desire they accepted the Office of Mediators between the Vicars Apostolic and the Gentlemen of the late Catholic*

Committee. London, 1792." It extended to 26 pages, and contained all the letters and papers of any consequence, which came into the hands of the mediators during the negociation. It is worthy of note that the Committee, in their correspondence with the mediators, declared their continued adherence to the schismatical "Protest," and denied to the Vicars Apostolic the right to condemn an *Oath*, or any other measure, which they the VV.AA. might declare to be of a spiritual nature, without showing the grounds of their censure ; and they repeated their determination "to resist any ecclesiastical interference which might militate against the freedom of English Catholics."* With such sentiments still obstinately adhered to by the Committee, it will cause no surprise that the good offices of the mediators produced no effect.

The Committee having run out its term of five years, had now formed itself into a new society, called "*The Cisalpine Club*," the professed objects of which were adherence to the "Protestation," and schismatical "Protest," and opposition to the alleged usurpation of the Pope, and tyranny of the Vicars Apostolic. Besides the members of the old Committee, this club contained many others ; though several were unacquainted with its real history and objects, and little thought that they pledged themselves to the continued approval of the *condemned Oath*, the three *Blue Books*, and the *schismatical Protest*. The writer saw the circular announcing its dissolution, which was sent to a nobleman, who had very unsuspectingly been a member of the club, though he had taken no part in its proceedings.

At the end of the year 1792, a distinguished prelate

* "*Buff Book*," pp. 22, 23.

among the French emigrant clergy, the Bishop of Leon, published an admirable letter in French, addressed to the French clerical refugees; and MR. MILNER translated it into English, and printed his translation early in 1793, but without his own name. The letter is full of fervent gratitude for the generous hospitality and liberal succours afforded to the French clergy in England. Some passages well merit extracting.

“May the God of mercies shower down his chosen blessings on a people who seem chosen by Heaven to vindicate the violated laws of nature and humanity! In the days of French power and glory, England often disputed the field of battle, and her efforts were often crowned with success in asserting her right to the dominion of both seas. But she offers to us a more glorious spectacle, a triumph of a higher nature. She has opened her ports to you, she considers you not as strangers; she sees you are unhappy, and she embraces you as brethren and friends. The English are not startled at your numbers; they think the best use they can make of their great opulence is to afford succour to a greater number of persons in distress.” (Pp. 6-7.)

“If our memory could recall the many proofs of benevolence of which we were the objects, what an affecting picture would it present! In the sea-ports, in cities, in villages, in the isles and the capital, what an eagerness to prevent (anticipate) or to relieve our wants! Citizens of every rank pressing forward to welcome a colony of unfortunate exiles with a brotherly affection, more happy in the offer of their services, than you could feel obliged by receiving them. Anxious to conceal the hand that administered, to your wants

and hurt only by the reserve which hid them. These attentions, this liberality, were not confined to any particular description of men, but common to the whole nation, and to every class that composes it, to the corporations, to its houses in town, to its chapters, its universities and its colleges, to the palaces of the rich and the humble cottages of the poor." (P. 9.)

"If from the different parts of the British empire, we turn our eyes towards the throne, we there find a prince as distinguished by his munificence towards us as he has ever been by the love of his people. Under his government the ports are open to us, we are admitted into his dominions, and we enjoy the protection of the laws. This beneficent King has granted one of his royal palaces for the reception of our brethren. His benevolent heart has suggested to him that the palaces of kings acquire an additional value by affording shelter to the wretched and unhappy." (P. 12.)

MR. MILNER published his translation, under the following title: "*Letter of the Right Rev. John Francis de la Marche, Bishop of Leon, addressed to the French Clergymen Refugees in England. Translated into English from the original French. London: J. P. Coghlan, &c.*" 1793.

In the beginning of 1793, the unfortunate King of France, Louis XVI., perished on the scaffold; and the French clergy, who were generously lodged in the King's House at Winchester, to the number of 1000, were desirous of performing a more decent and solemn service for their late beloved sovereign, than could be celebrated in their own little chapel there. They accordingly requested and obtained the use of MR. MILNER's new chapel; and begged him to deliver a funeral oration on the occasion in English. He re-

sisted their repeated solicitations for some time, in hopes that some one of their number might be induced to express their feelings in their native tongue. He yielded, however, at length, and delivered a Discourse which he afterwards published with this title: "*The Funeral Oration of his late most Christian Majesty, Louis XVI., pronounced at the funeral Service performed by the French Clergy of the King's House, Winchester, at St. Peter's Chapel, in the said city, April 12, 1793. By the Rev. John Milner, F. S. A. London: J. P. Coghlan.*" The Discourse is very long, and much in the style of French funeral orations. The text is from 1 Tim. iv. 8. *Godliness is profitable to all things, having promise of the life that now is, and of that which is to come.* It does not seem well chosen, being neither striking nor apposite; but the preacher's object was to exhibit the virtues of Louis, to show that his cause, and that of religion, were identical, and in accounting for the King's heroic conduct under his severe trials, to demonstrate the efficacy of religion, and prove that *godliness is profitable to all things.* The Sermon is in two parts. The first is argumentative, rather than eloquent. It is a sketch of the life of the murdered monarch, exhibiting him as the father of his people, and showing that the Revolution was not owing to tyranny on his part, but to the licentiousness and irreligion of his subjects. "Frenchmen!" said the preacher, addressing the laymen among them, "if Divine Providence, satisfied, as I hope it is, with the severe chastisement you have undergone, should permit you soon to return to your native homes, carry back with you a sense of the necessity of religion, in order to prevent a return of the same calamities: show your respect for

its doctrine and its exercises, and take care that the irreligion of your country be no longer proverbial. Englishmen! let the fatal example of your neighbours guard you against the spreading evil, whether it comes to you under the mantle of philosophic infidelity, or under the mask of deistical Socinianism. Yes, the belief in Jesus Christ, the consubstantial Son of the most high God, is the corner-stone of the morality, as well as of the faith of the Gospel: remove that stone from its requisite position, and the whole fabric falls to the ground."

The Second Part of the Discourse is a very interesting enumeration of the virtues and estimable qualities of the unfortunate monarch, and more particularly displays his devotedness to religion, and the support which he derived from it in his last terrible trial. "It is acknowledged that the chief defect in the King's character was a certain irresolution and timidity, which had more than once occasioned him to compromise his authority, and thereby had given signal advantage to his own and the nation's enemies. Hence, his faithful adherents trembled for the consequences of the fiery ordeal he underwent in his close confinement in the Temple, deprived as he was of all comfort and advice; they, in particular, dreaded the arrival of that day, when he was to be brought before those impious and artful rebels, who panted for nothing so much as that he might publicly disgrace himself, either by his natural timidity, or the confusion incident to so new a situation. But how much were they astonished to observe that calm dignity, that unaffected firmness, that Christian heroism, which, though taken unawares, marked his countenance, his language, and his whole behaviour! Had he sunk under his misfortunes, had

he bewailed the loss of his dignity and personal liberty, had he crouched to the tyranny of his enemies, or seemed afraid of dying, they would have had cause to triumph, and Louis would have been wretched indeed. But he had digested in the school of wisdom, that is of affliction, the excellent lessons of the Gospel, he had learned that *blessed are they who mourn, who are persecuted and reviled*, he was now thoroughly convinced that it was a misfortune to wear a crown.* Hence, neither regretting what he had lost, nor fearing what he had cause to look for, he conducted himself with that happy firmness and composure which made him superior to the malice of his assassins, and enabled him to meet death in its most disgraceful and odious shape, that of a public execution, not only with constancy, but even with joy."

On this mournful occasion, a cenotaph was raised in the chapel, before the altar, adorned with escutcheons, with crowns and fleurs de lys, surrounded with wax candles, and surmounted with the crown, sword and sceptre. Six mutes were seated about the cenotaph. Chandeliers and escutcheons were fixed to the pillars of the chapel, which was crowded with the French clergy and many respectable English families. A select number of the French clergy officiated at the Office and Mass of *Requiem*, with great devotion and solemnity, and eight others, within the sanctuary, contributed to the impressive character of the mournful service. The sermon was translated into French by one of the French priests, and published soon after, accompanied by a "*Note essentielle sur Marie Antoinette*."

In February of the same year, 1793, MR. MILNER

* Testament of Louis XVI.

wrote a very interesting account of the famous Glastonbury Cup, or Peg Tankard, for the "*Archæological Journal*," where it appeared, with an engraving, in vol. xi., p. 411. The cup is supposed to be as old as the time of King Edgar, who reigned from 959 to 975: but the carving on the lid, and the characters employed in the inscriptions, point to a much more recent date. This cup has been for centuries in the possession of the Lords Arundell of Wardour Castle, where the present writer has often seen it. It is made of heart of oak, and holds four quarts, wine measure. It is stated erroneously, in MR. MILNER'S description, to hold only two quarts: he has also given the number of pegs incorrectly, making them eight; but there were originally only six, four of which remain perfect, the other two being broken off. There is carved on the outside of the cover, the Crucifixion, with the Blessed Virgin and St. John. The Apostles are carved round the cup; but as St. Paul and Judas are introduced, St. Mathias is omitted. Only three bear emblems; St. Peter has a large key, St. John a cup, and Judas a money bag. Each of the others holds an open book. A bunch of grapes projects above the handle. The name of each Apostle appears beneath his figure, and the names are mostly given in Latin; but St. Peter is called *Peder*. Round the foot are curious representations of birds and quadrupeds: a goose, eagle, horse, stag, swan and pelican. Below these are serpents or dolphins, in pairs, facing each other. The cup rests upon three lions. "These peg tankards," says MR. MILNER, "were introduced in the reign of Edgar, the Saxon king, who, to restrain the prevailing habit of drunkenness, made a law that each person should

empty the space between peg and peg; but that he who drank below the proper mark should be punished."

The French Revolution had by this time made most dreadful havoc among our collegiate and conventual establishments in France and the Low Countries; and Mr. MILNER drew up some valuable accounts full of painful interest, of the "*Communities of British subjects, who, in consequence of the decrees of the French National Convention against all such subjects, have suffered the confiscation of their houses and property, and the severest rigours of imprisonment and want, with a total seclusion of all communication by letter with their friends, under pain of death.*" These accounts appeared in the Directories for 1795 and 1796. In that for 1797, he added such particulars as he had been able to collect, either from original registers, or other authentic documents, concerning the three other communities of the Fossé S. Victor, and the Blue Nuns of the Conception at Paris, as also of the Poor Clares of Aire, who still continued in France, amidst alarms and sufferings. Papers on the same subjects in the Directories for 1798, 1799 and 1800, were also probably written by him. These are precious documents, and will be perused, even at this distance of time, with admiration and gratitude for the pious and learned compiler.

Among the Communities thus ejected was that of the Benedictine nuns of Brussels, who, on the advance of the French army, were obliged to fly from their convent, where the community had been settled since the reign of Queen Elizabeth. They quitted it June 22, 1794; and were kindly received in London, where they remained three days. Thence they proceeded to

Winchester, to a house offered them by Dr. Douglass, the Vicar Apostolic of the London District. At Winchester they were received by MR. MILNER with the greatest kindness and attention. He spared no exertion, and shrunk from no sacrifice for their assistance and comfort; and made them dine at his own house for some days. He supplied them with blankets, and even sent his own bed for the use of some of the aged nuns, as they were all in a house quite unfurnished. His housekeeper, the excellent Mrs. Bloodworth, who continued with him afterwards at Long Birch and Wolverhampton, remonstrated and complained that he did too much; but all in vain. He interested all his friends, Catholic and Protestant, in their favour. He procured the aid of a very charitable lady in London, Mrs. Dorothy Silburn, the great benefactress of the clergy and religious, towards fitting up their house; and also the kind assistance of the Marchioness of Buckingham, who was secretly a Catholic, as also of Lady Stourton, Lady Clifford and others, to forward the arrangement of their chapel and schools. He superintended the decoration of their chapel, and had the patron saint of each nun painted over her stall in the choir. He used every exertion to procure scholars for them, and succeeded in securing a large number.

When the bill for the suppression of nunneries was thrown out, MR. MILNER came to the convent and made the nuns go at once to the chapel, and sing a *Te Deum*. He often paid them a visit at the hours of recreation, and delighted them with his cheerful conversation. Sometimes, however, fits of abstraction would come over him, and he would sit silent and thoughtful, and then suddenly start up, saying, "I must

be off," and he would go home and write for hours. He continued to be their extraordinary confessor after he became Bishop, and used to visit them every year till the last two of his life. They removed to East Bergholt, June 23, 1857, where the present community hold his memory in benediction, and keep his anniversary as that of a great friend and benefactor.

The *Cisalpine Club* continued its proceedings. The meeting at the Crown and Anchor Tavern, in 1791, had voted that the *Protestation*, though defeated, should be deposited in the British Museum; but this was not done till the 30th of December following; and then it was not the original of 1789, but a new copy of it that was deposited. Mr. MILNER having cast some imputations on the authenticity of this copy so deposited, was called to account by certain members of the *Club* in a first *Report* sent to him February 28, 1795, and in a *Further Report* of May 12 following. He answered by a publication entitled: "*A Reply to the Report published by the Cisalpine Club, on the Authenticity of the Protestation at the Museum, in which the spuriousness of that Deed is detected.*—*London, 1795.*"

The Vicar Apostolic of the Midland District, the Hon. and Right Rev. Thomas Talbot, Bishop of Acon *in partibus*, died at Bristol, on the 24th of February in this year, 1795. His coadjutor was Dr. Charles Berington, Bishop of Hiero-Cæsarea *in partibus*. He was elected a member of the Committee, by the laymen who composed it, May 15, 1788; he had concurred with them in all their proceedings, and by signing the *Protest* "had first commenced the opposition made to the mandates of the three Apostolical

Vicars, and his example kept up the contest.”* He now succeeded as Vicar Apostolic of the Midland District ; but before he could obtain the *extraordinary* faculties necessary for a Vicar Apostolic, it was required of him by the Holy See, that he should renounce the condemned *Oath* and the *Blue Books*, and retract his subscription to them. But neither the exhortations of the Holy See, nor the entreaties of his episcopal brethren, could prevail upon him to make the required submission, for nearly three years ; so powerfully was he influenced by those laymen with whom he had so long acted. He had indeed sent letters to Rome from time to time, explanatory of his conduct ; but they were not quite satisfactory. At one time, the submission which he offered appeared only conditional ; and at another, he revoked only what *might be contained* (“*contineantur*”) of an objectionable character, but not what *is contained* (“*continentur*”) ; and it was signified to him that the *Oath* and the *Blue Books* having been condemned at Rome, nothing short of an absolute revocation on his part could be accepted. “What makes to the point,” said Cardinal Gerdil, “and what in an affair of so great importance is to be carefully secured, is particularly that there should remain no ambiguity, which might again give occasion or cause of scandal to the wise or even the unwise, to whom we are debtors. There has arisen scandal even by the acknowledgment of the Right Rev. Prelate himself, from his subscription, as in itself indicative of approbation of the doctrine contained in these hateful (Blue) Books. What then is more just, than that the scandal, which was occasioned by the approbation testified by

* “Letter of Rev. Robert Plowden,” p. 154, note.

the subscription, should be removed by a contrary condemnation equally testified by revoking the subscription?"*

When chosen coadjutor to Bp. T. Talbot, in 1786, Dr. Berington was appointed in the usual form, *with right of succession*; and received with his Brief of appointment the ordinary faculties, granted, as usual, for the term of six years. When these expired in 1792, they were renewed for another term of six years. On his becoming Vicar Apostolic, the Prefect of Propaganda, Cardinal Gerdil, not being aware that Dr. Berington's *ordinary* faculties had been renewed, empowered Bishop Douglass to allow him *ordinary* faculties, but signified that the *extraordinary* powers of a Vicar Apostolic, which must come directly from the Pope, would be withheld until the formulary sent for Bp. Berington's signature should have been returned to Rome duly signed, and should have been approved by the Congregation of Propaganda. Bishop Berington administered Confirmation at Sedgley Park, in the autumn of 1795; and two of his Pastorals are now lying before the writer, for the Lents of 1797 and 1798. They are long and able compositions; the latter, if not both, is understood to have been written

* "Quod ad rem facit, quodque in re tanti momenti sedulo providendum est unum id est maxime, ne quid ambiguitatis residueat, quod vel sapientibus, vel etiam insipientibus, quibus debitores sumus offensionis occasionem aut causam præbere iterum valeat. Nata est, et quidem fatente ipsomet Reverendissimo Præsule, offensio ex subscriptione utpote quæ indicium præ se fert approbationis doctrinæ in illis invisibilibus libellis contentæ. Quæ ergo per approbationem subscriptione testatam inducta est offensio, quid æquius quam ut per contrariam improbationem subscriptionis revocatione ex æquo testatum tollatur?"—*Letter from Rev. Robert Smelt to Bishop Berington, March 11, 1797.*

by Mr. Wilks. It is remarkable that in both, flesh meat is allowed on Mondays, as well as Sundays, Tuesdays, and Thursdays, which was quite an unheard of permission in those days.

In 1797, Cardinal Gerdil signified to the Senior Vicar Apostolic, Dr. Walmesley, that if it met the approbation of the Vicars Apostolic, he would recommend MR. MILNER to be coadjutor to Dr. Berington, that he might exercise those faculties, which were withheld from that Bishop, owing to his still refusing the required retractation. One of the Vicars Apostolic objected to this proposal, because he still hoped that Dr. Berington would yield. At length he was induced by his Vicar General, Dr. Bew, to sign the form of retractation sent him from Rome, which he did at Wolverhampton, October 11th, 1797. His signature, however, was preceded by a preamble, intimating that he signed "*Salva fidelitate Regiæ majestati.*" Nor did he even after this, act up entirely to the spirit of his retractation. For Bishops Walmesley and Gibson required of the party known as the *Staffordshire Clergy*, that they should disavow various errors and heretical doctrine contained in their "*Appeal to the Catholics of England*" above referred to, before they could be allowed to exercise any ecclesiastical functions in the Western or Northern Districts; and when Bishop Berington learned that Dr. Sharrock, who had succeeded Bishop Walmesley on his decease, November 25th, 1797, intended to enforce the same, he wrote to each of these Vicars Apostolic, only a month before his own death, in which he defended the *Staffordshire Clergy*. In his letter to Dr. Gibson, he thus expressed himself:—"I declare myself completely satisfied with the faith and moral conduct of the gentlemen in

question.* How his Lordship could make such a declaration, when Dr. Walmesley, in conjunction with MR. MILNER, and Mr. Robert Plowden, had plainly shown that the Appeal contained even heresy ; and when but a short time before, he had himself signed a renunciation of the *condemned Oath* and the *Blue Books*, appears inconceivable. For these *Staffordshire Clergy* had made, and continued to make common cause with Mr. Wilks, who remained without spiritual faculties, on account of his participation in those affairs : and thus, by declaring himself satisfied with their faith and moral conduct, he directly sanctioned heretical doctrine, as well as rebellious opposition to the lawful authority of the Vicars Apostolic, and of the Holy See itself.

As, however, his signing the form of retractation had removed the difficulty, the agent at Rome, the Rev. Robert Smelt, wrote to him in March, 1798, that his affair was finished ; and as soon as the sanction of the three Commissioners, to whom the Pope had entrusted his powers, was given, papers were sent to England, containing the *ordinary* and *extraordinary* faculties for Dr. Berington. His *ordinary* powers had expired on the 23rd May. These papers were to be delivered either to Dr. Berington, or if that should be inconvenient, to Dr. Douglass, the V. A. of the London District, who was to forward them to Dr. Berington immediately. Dr. Douglass received the papers on the 5th of June, 1798 ; but on the 8th, Dr. Berington died suddenly, without having received them.

He had dined on that day at Sedgley Park, and was returning in the afternoon, on horseback, with his secre-

* "Short and plain Statement of Facts." Wolverhampton, 1798.

tary, the Rev. John Kirk, to his residence at Long Birch, seven miles distant from the Park, when, after passing through Wolverhampton, as they were riding down the first hill on the Stafford road, Mr. Kirk perceived that the Bishop had stopped his horse, and was some way behind. He at once rode back, and found him dismounted, and leaning against his horse. He led him to the bank on the road-side, but had only time to give him Absolution, before he expired. Dr. Morrison, a physician of Wolverhampton, accidentally came up at the moment, and attempted to bleed him, but life was extinct. "Endowed," says BISHOP MILNER, "with superior talents and the sweetest temper, he wanted the firmness requisite for the episcopal character in these times, to stem the tide of irreligious novelty and lay influence, and so lent his name and authority to the *Oath* and the *Blue Books*, and every other measure which his fellow Committee men deemed these might serve."*

* "Supp. Mem." p. 94.

CHAPTER FOURTH.

MILNER CONVERTS FOUR JAVESE CRIMINALS. — HIS “SERIOUS EXPOSTULATION WITH REV. JOS. BERINGTON.” — HIS “HISTORY OF WINCHESTER.” — “LIFE OF BP. CHALLONER.” — “LETTERS TO A PREBENDARY.” — STRICTURES ON HOADLYISM. — WORKS ON GOTHIC ARCHITECTURE. — HIS “CASE OF CONSCIENCE SOLVED.” — CONCORDAT OF PIUS VII. FOR THE CHURCH IN FRANCE. — THE BLANCHARDIST SCHISM.

MR. MILNER, while at Winchester, among other proofs of his zeal and character, gave that remarkable one, of which he himself has left an account in the Supplement to his “*Letters to a Prebendary*.” Four Lascars from Java were condemned to death at Winchester for the murder of one of their companions. MR. MILNER, finding that no attempt was made to convert these poor creatures, obtained leave to visit them, and received the thanks of the under sheriff for his offer and services. For three days that remained before the execution of these men, he was much with them ; and by signs and a few words of English, he succeeded in conveying to their minds just notions of the essential mysteries of Religion ; and they received Baptism at his hands with visible devotion and consolation. They became so fond of him, that they clung to his knees, and kissed his feet. When they came to the place of execution, they pointed to heaven, and died with evident faith and great resignation. He gave each of them a small print of our Saviour on the cross. He rode on horseback behind the cart which conveyed them ; but was so

much affected by the execution, that he rode out of the city immediately after it, away from all his friends. He made the following entry of their Baptism :—

“Hæc die 7 Martii an. 1796. Ego infrascriptus baptizavi in carcere hujus civitatis quatuor Indos Orientales ex Insula Java oriundos, cujus (*sic*) patrinus erat Michael Le Scelleur. Horum nomina erant Sarak, æt. circa 40, Raboo, æt. circa 24, Rabone, æt. circa 20, et Chumoo, æt. circa 18, quibus nomina sunt imposita Matthæi, Marci, Lucæ et Joannis.

“JOANNES MILNER, Miss. Ap., Past. Win.

“N.B. Eodem die suspendio ad patibulum sunt necati.”

In the same year, 1796, and in the year following, a series of miraculous events occurred at Rome. The Rev. Joseph Berington wrote in his usual style against these well attested facts—“*An Examination of Events termed miraculous, as reported in Letters from Italy, 1796.*” He was answered by MILNER, who entitled his work : “*A serious Expostulation with the Rev. Joseph Berington, upon his Theological Errors, concerning Miracles and other subjects. London, 1797.*” Thus was this pastor ever indefatigable, ever vigilant in detecting erroneous doctrines and dangerous innovations, ever ready to combat error and defend truth, ever active and exemplary in the duties of his sacred calling and sublime ministry. To his watchfulness and active exertions, the Catholics of England were mainly indebted for the preservation of their old Oath of allegiance and their venerable name of Catholics, and for their escape from the impending horrors of Schism.

While discharging faithfully the duties of a zealous pastor at Winchester, MR. MILNER found in that city a wide field for the pursuit of those Antiquarian studies,

for which he had great talents, as well as inclination. He was already known as an antiquary, and the city and cathedral of Winchester brought out his learning, taste, and abilities more and more conspicuously. After continuing his studies and researches assiduously for ten years in that city, he published in 1798 the great work which at once established his fame as an ecclesiologist, historian, architect and antiquary:—*“ The History, Civil and Ecclesiastical, and Survey of the Antiquities of Winchester, by the Rev. John Milner, F.S.A.”* This work, however, was not actually commenced, or even projected by its learned author, much more than a twelvemonth before it was given to the public. He was applied to by a respectable bookseller in Winchester, to furnish him with some account of that city. This led him to examine the previous histories and descriptions of Winchester; and he found these so incorrect and defective, that he considered it due to the ancient city, as well as to the public, to draw up a genuine account of Winchester and its antiquities. This we learn from his Preface, in which he observes that Winchester is entitled to a separate history and description, from its having been until within a few centuries, the capital of the West, and sometime of the whole kingdom, and from its still containing monuments of most important events in Saxon and Norman times.*

This valuable work is comprised in two volumes: the first being devoted to the ecclesiastical and civil History of Winchester,—and the second to the Survey of its Antiquities. In the first part, beginning from the first foundation of the city by the Britons, he traces

* Preface to First Edition.

it on, through the dominion of the Romans and Saxons to the Norman Conquest, and the reign of each successive monarch down to the very year of the publication of his work. In the course of this historical investigation, he found favourable opportunities of correcting the many mistakes and misrepresentations of Protestant historians, on subjects connected with the Catholic religion. Thus he establishes the facts of the conversion of King Lucius, and of his procuring Bishops from Rome ; he gives the true account of St. Birinus, and of his converting the West Saxons, and especially the King and the inhabitants of Winchester ; he exposes and corrects the shameful misrepresentations of the historians Carte, Hume, Guthrie, Rapin, &c., with respect to the history of St. Dunstan, and the licentious young King Edwy ; he introduces a succinct and correct statement of the dispute between King Henry II. and St. Thomas of Canterbury ; he gives a most interesting and edifying account of the celebrated Bishop of Winchester, William of Wykeham, and corrects the misrepresentations of historians concerning that period. When he comes to speak of Cardinal Wolsey as Bishop of Winchester, he gives a masterly account, brief but pointed, of the Reformation and its consequences, particularly the suppression of monasteries in Winchester. He gives an impartial account of Bishop Gardiner ; and without attempting to justify the persecutions under Queen Mary, he dwells at some length upon them, for the purpose of establishing four very important positions, which should always be kept in view, in connexion with those sanguinary measures. These are, First, that Mary did not persecute from any tenet of her religion ; Secondly, that she did not

persecute till she had received many provocations ; Thirdly, that the most eminent Protestant divines taught and practised persecution, in those days, equally with Catholics ; and Lastly, that Fox's Acts and Monuments, from which all succeeding writers have borrowed their accounts, have been proved to be a tissue of falsehood, misrepresentation, and absurdity. When he comes to the reign of James II., he shows impartially what James really did, and his motives for it; comparing his conduct, not with that of succeeding, but preceding monarchs, and judging of it, not by later laws and customs, but by the principles and practice of his predecessors. "The event proved," he says, "that in prosecuting his favourite scheme of uniting an established church with universal religious liberty, he built too much on his civil prerogative ; too much on his ecclesiastical supremacy, as the legal head of the Church of England ; and too much on the avowed doctrine of that Church, concerning passive obedience and non-resistance. But, in all these points he was deceived by the judges, the divines and the ministers whom he employed. In short, he endeavoured to enforce his famous declaration of liberty of conscience, and he lost his crown, for himself and for the house of Stuart, by the attempt. To fall in such a cause was worthy of a king."*

Though the author of this comprehensive history confines himself principally to the record of the events which concerned the city of Winchester and its neighbourhood, his narrative becomes in great measure a history of England, as there are few occurrences of national and general interest which he does not intro-

* "Hist. of Winchester," P. I., ch. xiii.

duce in the course of his review of the civil history of the city. This observation applies almost equally to the second Part of the work, which is devoted to a Survey of the Antiquities of Winchester. It begins of course with the cathedral, of which the author says that "this sacred edifice is, perhaps, the most venerable and interesting model of antiquity within the compass of the Island, now that Glastonbury is destroyed: whether we consider the antiquity of its foundation, the importance of the scenes which have been transacted in it, or the character of the personages with whose mortal remains it is enriched and hallowed."* He frequently visited the cathedral, and on the feasts of St. Swithun and St. Birinus it was his custom to recite the Rosary, walking up and down that venerable edifice, in honour of those saints whose relics repose in the cathedral.

Winchester Cathedral, though defective in uniformity, from having been upwards of four centuries in building, has this advantage from that very circumstance, that it affords the opportunity of studying the various styles of architecture which succeeded each other from the Norman Conquest to the unhappy change of religion in the sixteenth century. The spectator "will discover in this single pile, the rise, progress and perfection of the pointed or Gothic architecture: there not being a single stage of that remarkable and interesting species of building, and hardly an ornament made use of in it, which may not be traced in some part or other of Winchester Cathedral."† Every part of the venerable edifice comes successively under examination. The learned author takes occa-

* "Hist. of Winchester," P. II., ch. i.

† Ibid.

sion to proclaim the far greater solemnity and majestic appearance of the choir and sanctuary than are presented by most other cathedrals, arising from Winchester Cathedral having been less altered than most others by the presumption of modern builders, "who have attempted to improve what they did not even understand." After describing the choir, stalls, pulpit, and monuments, he gives an account of the stone screen and painted glass, with the chapels and chantries; he examines and refutes the supposition that the remains found in what is called St. Swithin's grave were the relics of the saint. Perhaps the most interesting part of this portion of the work is his explanation of the ancient cathedral front, that *Cruce Antiquariorum*, which no one before had been able to make out. It had been supposed by the Society of Antiquaries to represent the history of St. Birinus. But MILNER, better versed in the lives of the Saints, cleared up the mystery, by showing that the sculptures on the south and west sides of the front represent the history and miracles of St. Nicholas of Myra.

A chapter was introduced in the second edition, by the author, devoted to the examination of the modern monuments of the cathedral; which fully bears out the concluding observation, that "the general fault of all these mural monuments is, that however beautiful in themselves, being universally of Grecian architecture, they cannot possibly assimilate with the general style of the venerable fabric in which they are placed; and on the contrary, that they necessarily cover some of its appropriate and essential ornaments."* The author proceeds to examine the environs of the

* "Hist. of Win." P. II. ch. iii.

cathedral, and the priory and chapter-house ; and the description of the conventual buildings led him to an admirable and most interesting account of the institution, object and daily exercises of a monastic life. In the chapter which treats of the ancient Grammar School, and of the College of William of Wykeham, and its chapel, the author introduces the well-known song of *Dulce Domum*, which is sung by the scholars before the Midsummer vacation, and which DR. MILNER always enjoyed hearing on the like occasion, at his own College of St. Mary's at Oscott, in after years.

After describing Wolvesey Castle and St. Elizabeth's College, he dwells upon the venerable Hospital of St. Cross, the decayed state of which institution he thus describes :—"The present establishment of St. Cross is but the wreck of two ancient institutions ; having been severely fleeced, though not quite destroyed, like so many other hospitals, at the Reformation. Instead of 70 residents, as well clergy as laity, who were here entirely supported, besides 100 out-members, who daily received their meat and drink ; the charity consists at present but of ten residing brethren, and three out-pensioners, exclusive of one chaplain and the master. It is true, however, that certain doles of bread continue to be distributed to the poor of the neighbourhood ; and, what is perhaps the only vestige left in the kingdom of the simplicity and hospitality of ancient times, the porter is daily furnished with a certain quantity of good bread and beer, of which every traveller or other person whatsoever, that knocks at the lodge and calls for relief, is entitled to partake gratis.* The rest of this learned and valuable work is devoted

* "Hist. of Win." P. II. ch. vii.

to a survey of the Castle and the several churches, convents, hospitals and other remarkable buildings of Winchester, ending with the account of the Catholic chapel already mentioned.

In this year, 1798, MR. MILNER, at a very brief notice, wrote a short Life of the venerable Bishop Challoner, to be prefixed to a new edition of that prelate's favourite work of controversy, "*The Grounds of the Old Religion.*" He compiled it partly from the account given him by a person residing in Winchester, who had passed several of her early years with Bishop Challoner's mother, partly from the Bishop's own works, and those of some others, partly from some manuscript notes which had been put into his hands, and from anecdotes related to him by some who had long been intimate with the Bishop, and partly also from his own recollections of him. This is a performance so admirable and of so great interest, that it is to be regretted that it is so short—occupying only about fifty duodecimo pages—and that it has not been reprinted. It would be read at the present day with the greatest attraction and attention. It is delightfully written, full of unction and piety, and comprises a great deal of valuable information within its small compass. The limits of the present biography will not allow of many extracts from the work, but a few cannot fail to be acceptable. Speaking of Dr. Challoner's great pains to inspire his clergy with the true spirit of their vocation, he says :—

"Though a man of first-rate talents and learning himself, yet he made little account of these in the choice of his missionaries, compared with the edification of their lives and their zeal for saving souls. He had the same sentiments with respect to the discharge of



that part of the sacred ministry which seems most of all to depend upon talents ; he preferred the preacher of ordinary talents, with a great share of piety, to another of the most commanding eloquence, who was less inflamed with devotion and the love of God ; and, in particular, he severely censured all studied ornaments, either of language or of delivery, on this sacred occasion, as a sacrilegious usurpation on the part of God's minister, and an attempt to gain glory for himself, rather than for his heavenly Master." (P. 26.)

The following particulars of Courayer will be new to many readers.

"One of the most noted amongst the clerical apostates was Father Courayer, a canon regular of the order of St. Genevieve at Paris, who having first signalised himself as a disciple of F. Paschasius Quesnel, in opposition to the Bull *Unigenitus*, and thereby drawn upon himself the censures of the Church in his own country, and being desirous of securing friends to himself in this, into which he had resolved to withdraw himself, wrote a treatise in defence of the validity of the English ordinations. This, though refuted by many able pens, and by that of our prelate amongst others in the following treatise of *The Grounds of the old Religion*, yet fully answered the author's expectations, as he was protected and almost idolized here by the clergy, who placed his picture in the Bodleian Library, and by some of the nobility, who supported him in the most affluent and honourable manner. This notorious Jansenist and fugitive religious still maintained that he was in the bosom of the Catholic Church, and that he had been guilty of no crime whatever ; and, therefore, was accustomed to present himself in the Catholic chapels, which he frequented, at

the altar, in order to receive the Holy Communion ; but our zealous prelate was inflexible in requiring a retraction of his errors, as public as his profession of them had been, and likewise his return to religious obedience, before he would admit him to the participation of the sacraments ; and by his orders Father Courayer was always publicly passed over by the officiating priest when he presented himself, amongst others, at the altar rail. He died as he had lived, in 1774." (P. 28.)

The author introduces in a note, at page 31, an amusing pleasantry of the merry monarch. "King Charles II., when he heard his prelates congratulating each other on the acquisition of a brother, namely, any fallen priest who had conformed, was accustomed significantly to answer, *If you have a new brother, you will not be long without having a new sister.*"

But no portion of this Life of Dr. Challoner is more interesting and touching, than the description of his preaching in the most obscure places for the sake of security.

"In general, he left the more splendid audiences to other preachers, and chose for his own part to preach to the poor and to persons in the middle rank of life, where there was less temptation to vanity for himself, and a more ample harvest to be reaped of his neighbours' souls. As far back as the writer's recollection can trace the ministry of this holy prelate, about the years 1756 and 1757, the times being troublesome, and privacy necessary, he was accustomed to hold his pious assembly and preach, every Sunday evening, at a miserable and ruinous apartment hired for this purpose, near Clare Market. Hence they removed to another, almost as wretched, amongst the stables in

Whetstone's Park, Gate-street, Lincoln's-Inn Fields ; and lastly, after the Bishop had preached for a few weeks in the Sardinian Chapel, until he was silenced by the ambassador, at the instance of ministry, the said society removed to a place rather more commodious in Turnstyle, Holborn. This society consisted of certain reputable tradesmen, whose first object was to defray the hire and other expenses of the large apartment in which they assembled to hear their pastor's sermons, and which was regularly filled by a great multitude of the poorest sort of Catholics, together with themselves. In the second place, by means of stated and regular contributions, they formed a fund for relieving the sick, who were in indigent circumstances, as likewise poor widows, neglected orphans, or reduced families, which came within their own knowledge, or were recommended to them." (P. 36.)

The title of this excellent little biography is as follows :—" *A brief Account of the Life of the late R. Rev. Richard Challoner, D.D., Bishop of Debra, and Apostolical Vicar of the Southern District. By the Rev. John Milner, F.S.A. London: J.P. Coghlan. 1798.*" It has prefixed to it a medallion portrait of the venerable Bishop, finely engraved by J. Nagle.

It will be readily imagined that a work like MILNER'S *History of Winchester* made a great sensation immediately on its appearance. Nothing equal to it, or at all like it, had before been published ; and that such a production should come from a Catholic, excited great admiration in some, and violent opposition on the part of others. " The work was admitted," says the venerable author, " even by its professed enemies to have answered its intended design, and to have brought to

light a fund of hidden information relative to former times ; but these persons complained that it presented details too favourable to the religion of our ancestors, and that it exhibited the alterations which took place in respect of it, between two and three centuries ago, in odious colours.”* It was, therefore, not likely to escape some criticisms and animadversions in print. One passage in particular, in which the author observed of Bishop Hoadly, that, “both living and dying, he undermined the Church of which he was a prelate,”† brought out, in a few months, a professed answer to the work, from Dr. Sturges, Prebendary and Chancellor of Winchester, who owed his preferments to Hoadly, entitled “*Reflections on Popery.*” This was the work of an able writer and respectable man ; but while it professed to be an answer to MILNER’s book, it mentioned scarcely a dozen articles in it, and those of comparatively small importance. It was a vague and general misrepresentation of Catholic doctrine and practice. It was not to be supposed, however, that MILNER would be silent under its charges ; and in 1800 he published his immortal work, *Letters to a Prebendary*, which attempts indeed were made to suppress, but never to answer. It astonished all parties. Its display of history, its extensive erudition, its theological acumen, its controversial power and penetration, and its fearless defence of that religion, which till then had rarely found an open vindication, created a sensation which Catholics had never before witnessed. The work was the subject of discussion, even in Parliament. It was assailed by the Chancellor,

* “*Letters to a Prebendary.*” Preface to Second Edition.

† “*History of Winchester,*” P. I. ch. ii.

Lord Loughborough, but generously defended and highly extolled by Dr. Horsley, then Bishop of Rochester.* The work had evidently caused serious alarm in high quarters, and certain powerful personages expressed an earnest wish for the termination of the controversy. With this view it was proposed to silence MILNER by a pension; and a Catholic gentleman of name was commissioned to sound him upon the proposal. Little, however, did they who entertained such an idea know of the conscientious firmness and noble independence of that great man. His friend, Dr. Horsley, judged more wisely: he was confident that he would never accept even the ample pension proposed to bribe him to silence; and he took a more effectual method, by requesting MILNER, as a return for his advocacy and defence of him in Parliament, to discontinue his controversy with Dr. Sturges. This appeal had the desired success, and induced the indefatigable MILNER to withhold a triumphant work, which he had written in the latter part of 1801, and the beginning of 1802, that famous "*End of Controversy*," which was not published till sixteen years afterwards. Dr. Sturges, instead of attempting to answer the "*Letters to a Prebendary*," merely gave a second edition of his own book, with a dishonourable repetition of the charges which MILNER had proved to be calumnious, prefixing an *Advertisement*, with a few trifling and unimportant discussions.

It was to be expected that as MILNER's censure of Bishop Hoadly had chiefly given offence, and provoked Dr. Sturges to write his "*Reflections on*

* He was successively Bishop of St. David's, Rochester, and St. Asaph, and died in 1806.

Popery," our able author would not pass by that subject in his "*Letters to a Prebendary*." He devoted about a hundred pages to it in the last Letter of the book, under the title of "*Hoadlyism*." As the work of Dr. Sturges led him, MILNER followed in the first seven Letters of his immortal work, pursuing his adversary step by step, and discussing his facts and his reasoning on the several subjects of Supremacy,—Religious Observances,—Persecution,—The Reformation,—Vindication of the English Catholics under Elizabeth,—and their Subsequent History to the time of writing his book. These seven Letters form a mass of most valuable information, and a repertory of Catholic doctrine and Catholic history more valuable than could be found in any other production. As a work of controversy, it has always ranked very high, and equally so as a work of history. It was the first attempt to clear us from the odious and hackneyed accusations heaped upon us for centuries ; and the attempt was decidedly and permanently successful.

The Letter VIII., on *Hoadlyism*, is by no means the least important, or least interesting. The author had said of Bishop Hoadly, in his *History of Winchester*, that "both living and dying he undermined the Church of which he was a prelate." He proceeds to substantiate the charge, by contrasting the plain doctrines of the Establishment with those of Hoadly's system, on the following points :—The Nature and Form of the Church, the Sacraments, the Christian Mysteries, and the assent and subscription required to the Thirty-nine Articles and the Book of Common Prayer. Together with Bishop Hoadly, MILNER brings forward his late disciple, Dr. Thomas Balguy, and shows that he even goes beyond his master in latitu-

dinarianism and erastian principles. Under each head he quotes from the published writings of these two dignitaries of the Establishment, and proves how widely they differ from the doctrines of the Church whose emoluments they enjoyed, and whose tenets they were bound to uphold. On the nature and foundation of Church government, he introduces an anecdote, which will exhibit at once the extent of Dr. Balguy's latitudinarianism. MILNER says :—"Having once had occasion to discuss this subject with him, in the presence of Lord Hervey, Bishop of Derry, and others, I asked him, whether, if he had accepted of the bishopric,* and the King had sent to him *a known, professing and unbaptized Jew*, to be consecrated a bishop of the Church of England, he would consecrate him, or not? His answer was—*Yes, I would.*"

MILNER shows that the sentiments of Dr. Sturges are conformable throughout to those of Hoadly and Balguy. He proves that these men alike deprive the two admitted sacraments of the Church of England of all efficacy, reducing them to mere positive rites, containing no mystery, or efficacious grace. In fact, he proves that their opinions were no better than bare Socinianism; and that Dr. Balguy lays down a general maxim on mysteries, which at once cuts them all up by the root, and destroys not only the mysteries of the Trinity and Incarnation, but also those of the Sacraments and Original Sin, as likewise the atonement of Christ, the necessity of Divine Grace, and all other truths of religion which we do not clearly understand. The system indeed was that Rationalism, which was then beginning to pullulate, and has since been so fearfully

* Dr. Balguy had refused a bishopric.

developed, especially in the schools of Germany ; and whoever will attentively read this Letter VIII. of the *Letters to a Prebendary*, will find there a very clear exposition of its nature and its danger. " I think, Sir," says MILNER, at the end of his masterly exposure, " that I have now demonstratively vindicated that expression, which has proved so offensive to you and to several of your friends, and has probably given occasion to the present controversy, namely, that Bishop Hoadly has, by his doctrines, *undermined the Church of which he was a prelate*. . . . Nevertheless, it has not been so much for the sake of vindicating the expression, as of refuting the system itself, and of stopping the course of the prevailing incredulity and irreligion, which I am convinced are the natural growth of it, that I have entered into the present discussion." The penetration of MILNER foresaw the consequences, which our generation has lived to witness and lament ; and who is not convinced that Hoadly, Balguy and Sturges, were they now living, would be foremost to contribute their aid to " Essays and Reviews," and add three more to the Seven Champions of anti-Christendom ? It was, however, a bold and hazardous venture in those days to stand forth, as MILNER did, so fearlessly in defence of religion ; but he knew no fear in the cause of his divine Master. " If," said he, " in tracing, at an humble distance, the steps of the great Athanasius, it should be my lot to drink still deeper of his cup of persecution on this account than I have done, I am content, provided I may share with him the approbation of the Judge to come whose cause I defend."*

* P.S. to Letter VIII.

Dr. Sturges died in 1807 ; DR. MILNER heard of his death while his *Letters from Ireland* were printing, and immediately added in a note to Letter I. of the Appendix, the following generous tribute to the memory of his old opponent :—" Whilst this work is in the press, I hear with infinite regret of the death of that respected and learned gentleman.

“ ‘ Spargite flores, etc.

His saltem accumulem donis et fungar inani

Munere.’ ”

Indeed he had always kept on easy and friendly terms with the Dean and Canons. Soon after his consecration, meeting with the Dean, he said : “ Here we are then, you still a rich Dean, and I now a poor Bishop.”

In the Second Part of his HISTORY OF WINCHESTER, MILNER had laid down his own system on the rise and progress of Gothic architecture ; and his learned and acute observations excited great attention. In the same year, 1798, MILNER published the “ *Dissertation on the Modern Style of altering Ancient Cathedrals, exemplified in that of Salisbury ;*” and two years after a further elucidation of his system, entitled : “ *Observations on the means necessary for the further illustrating the Ecclesiastical Architecture of the Middle Ages, in a Letter from the Rev. John Milner, M.A., F.S.A., to Mr. Taylor.—Winchester, 1800.*” The style of architecture commonly known as the Gothic or Pointed, has been thoroughly investigated since ; but was only imperfectly understood, and beginning to be appreciated at that time. Mr. John Carter was considered the architect best acquainted with it in the kingdom. “ I know one man, indeed,” says MILNER, “ who is eminently qualified to direct any work of this nature, and who, without either

an original or a copy to look at, could sit down and make pure and perfect drawings for any kind of buildings in the pointed style, from a monument to a cathedral, according to any one of its different periods : but this architect . . . is so inflexibly strict in adhering to ancient rules and practice, that he would not build for a prince who should require the slightest deviation from them. . . . With the most enthusiastic passion for the pointed architecture, his whole life has been devoted to the study of it, from its great principles down to its minutest ornaments.”*

DR. MILNER became acquainted with Mr. Carter by mere accident. He found him one day in Winchester Cathedral, copying some mural paintings recently brought to light upon its walls. DR. MILNER asked if he could explain them, and he replied : “ If you, Sir, will explain them for me, you will render me the greatest favour in the world.” The explanation was given him in writing, and an acquaintance was at once formed between the parties, which continued till Mr. Carter’s death. He, on every occasion, declared his belief in the Catholic religion, and was at length received into its communion by DR. MILNER, while resident in Winchester. But it was reserved for MILNER himself to define more clearly the several styles and periods of Gothic architecture ; and he also assisted Mr. Carter in completing his work on the ancient architecture of England.

In the year 1801, appeared from his pen “ *The Case of Conscience solved ; or the Catholic Claims proved to be compatible with the Coronation Oath, in*

* “ An Inquiry into certain Vulgar Opinions, &c.,” Appendix, Letter II.

a Letter from a Divine in the Country to his Friend in Town. With a Supplement, in Answer to Considerations on the Coronation Oath, by J. Reeves, Esqr. By the Rev. J. Milner, F.S.A., &c." This was written in consequence of the scruples of George III., and his unwillingness to grant Emancipation, on account of the oath which he had taken at his coronation. DR. MILNER was in possession of a letter from Mr. Pitt, stating that the King had read his treatise, and that it had entirely satisfied his mind, and removed his difficulty. The work was dedicated to Mr. Windham : it was extolled by eminent men in Parliament, and spoken of in high terms of commendation by the *Monthly* and *Critical Reviews*.

But MILNER was ready to respond to every call for his able and zealous advocacy of truth and justice. Watchful as he was over the interests of the Catholic Church in his own country, he was no indifferent spectator of the terrible events which had been passing for some years in France. The clergy of that nation, after suffering a series of frightful persecutions, beheld at length the restoration of peace on the return of Buonaparte from Egypt, when he was declared First Consul of the French Republic, in November, 1799. The persecution of the clergy ceased, those who had been imprisoned were set at liberty, those who had lain hid came forth, and those in exile were permitted to return. Buonaparte, considering that to restore peace to the Church would be most important for the public tranquillity, sought to enter into a concordat with the new Pope, Pius VII., who had been by a special intervention of Providence elected at Venice, on the 14th March, 1800, and had made his solemn entry into

Rome on the 3rd of July following. The Pope cordially entered into a proposal so desirable for the re-establishment of peace and order in the Church in France ; and a Concordat was agreed to at Paris, July 15, 1801, and confirmed by the Pope, August 15th following, by his Bull, *Ecclesia Christi*. For the execution of its provisions, his Holiness addressed a Circular on the same day to all the French Bishops, requesting them all, for the sake of peace, to resign their bishoprics into his hands, preparatory to a new circumscription of dioceses, and the new erection of episcopal sees throughout France. There were only eighty-one Bishops then left, of whom forty-five immediately sent in the resignation of their sees, while the remaining thirty-six for various reasons respectfully declined. Pius VII., however, in the exercise of that supreme power which the extreme necessity of the Church in France justified him in employing, proceeded to suppress all the bishoprics in France, and to create sixty new sees, ten of which were archbishoprics. The bishops who had refused to resign their sees, had done so nevertheless with the utmost reverence for the Pope ; those who returned to France held communion with the newly appointed clergy, and finally all, except one, gave in their resignation in the year 1817, and were appointed to some of the new bishoprics. Even that unhappy one, formerly Bishop of Blois, retracted before his death.

Several priests, however, opposed the Concordat, and strove to alienate the faithful from their new pastors ; maintaining that Pius VII. had not observed the forms prescribed by the Canons, and had exceeded his powers. By far the greater part of the French emigrant clergy had returned to their own country ; but

several of those who remained in England joined in this opposition, and were encouraged by some of the emigrant Bishops in England. Monsignor Erskine, afterwards Cardinal, who had been several years in England, was commissioned to induce the French emigrant Bishops to comply with the wish of his Holiness, by resigning their sees, which four of them did, and he engaged MR. MILNER to employ his powerful pen in the cause. Perceiving the dangerous errors of the party, he accordingly published "*An Elucidation of the Conduct of his Holiness P. Pius VII., with respect to the Bishops and Ecclesiastical Affairs of France, in a Letter to a Country Gentleman, with a new translation of the late Briefs ; the one addressed to the Catholic Prelates, the other to the Archbishop of Corinth, relative to the Schismatical Prelates of that Country. By the Rev. J. Milner, M.A., F.S.A. 1802.*" This schismatical party were styled in France *La petite Eglise* ; but they were occasionally called *Clementins*, from the Abbé Clement, an able defender of their cause. In England they have been generally known by the name of *Blanchardists*, from the Abbé Blanchard, who made himself conspicuous in their defence in this country. It will be necessary, however, to revert to the state of Catholic affairs from the death of Bishop Berington, in 1798, before continuing the account of the schismatical Blanchardists.

CHAPTER FIFTH.

DR. BEW'S CLAIM TO JURISDICTION SET ASIDE.—DR. STAPLETON MADE BISHOP AND VICAR APOSTOLIC OF THE MIDLAND DISTRICT.—HIS DEATH.—MILNER APPOINTED HIS SUCCESSOR.—HIS RELUCTANCE TO ACCEPT THE CHARGE : FINAL ACQUIESCENCE.—CONSECRATION OF BISHOP MILNER.—MEETING OF THE FOUR VICARS APOSTOLIC.—DR. MILNER TAKES POSSESSION OF HIS DISTRICT.—ITS EXTENT, NUMBER OF ITS CHAPELS AND CLERGY.—TERMINATION OF THE OPPOSITION OF THE STAFFORDSHIRE CLERGY.—DETAILS OF CHAPELS OF THE MIDLAND DISTRICT.

THE death of Bishop Berington, which occurred suddenly, as already related, on the 8th of June, 1798, did not put an end to the *Blue Book* contests, nor to the hostility of the party known as the *Staffordshire Clergy*. The Rev. Dr. Bew, who had been the late Bishop's Vicar-General, claimed the exercise of spiritual jurisdiction, till a new Vicar Apostolic should be appointed. This, however, rightfully belonged to the Senior Vicar Apostolic, Bishop William Gibson, who of course claimed to exercise it, and his claim was approved and admitted by the new Pope, in a letter from Venice, dated April 23, 1800. But the great question now was who should succeed as Vicar Apostolic in the Midland District. The Cisalpine Club were very anxious to procure the appointment of one, whose sentiments were congenial with their own ; but on the 7th of November, 1800, the Rev. Gregory Stapleton was appointed Bishop of Hierocæsarea *in partibus*, and Vicar Apostolic of the Midland District. "Dr. Stapleton," says Dr. MILNER, "was a gentleman

of ancient family, and unimpeachable orthodoxy and morality." He was president of St. Edmund's College, Old Hall Green, when he was made Bishop ; and had been previously president of St. Omer's College, when its inmates were imprisoned at Arras and Dourlens. When they were restored to liberty, he returned with them to England, and settled with them at Old Hall Green. In the Letter from Cardinal Borgia, the Pro-Prefect of Propaganda, dated November 4th, 1800, which announced to him his appointment to the episcopal see of Hierocæsarea *in partibus*, and to the Apostolic Vicariate of the Midland District, he was exhorted to accept the burthen imposed upon him, for the present at least, out of reverence for the Holy See, with the assurance that if after settling the affairs of the District, he should prefer becoming coadjutor to Bishop Douglass, who had petitioned for him, he would be allowed to make the exchange, as soon as a fit person should be found to take his place. Dr. Stapleton was consecrated on the 8th of March, 1801, by Bishop Douglass ; and when he took possession of the episcopal residence at Long Birch, he brought with him his friend Rev. Thomas Walsh, then in deacon's orders, to reside with him as his secretary. He ordained him priest there, and gave him the charge of the congregation. At his decease, he bequeathed to him his valuable library, his watch, and some other articles.

Dr. Stapleton's exertions to restore peace in his District were crowned with success ; but it did not long continue. He governed the District only a year and a-half, and died while on a visit at his old residence, St. Omer's, May 23, 1802. His death was the signal for fresh dissensions and intrigues among the

members of the Cisalpine Club. The latter again endeavoured to procure a Bishop of their own choice : others were busy in recommending various persons. Thus the two Grand Vicars of the Midland District, Messrs. Beeston and Beaumont, recommended Dr. Bew, adding also the names of Messrs. Rigby and Corne. But the Senior Vicar Apostolic, Dr. William Gibson, claimed his undoubted right of presenting to the Holy See a fit person for the vacant District. It was mentioned in the last chapter that six years before, when Bishop Berington could not obtain the extraordinary faculties of a Vicar Apostolic, there was a proposal made by the Cardinal Prefect of the Propaganda to appoint MR. MILNER coadjutor to that Bishop ; but that the appointment did not take place, because hopes were still cherished by one of the Vicars Apostolic that the Bishop would comply with what the Holy See required. On his death, MILNER had been regularly presented to the Holy See as a fit person to succeed as Vicar Apostolic of the Midland District ; but he humbly tells us that "the superior merit of Dr. Stapleton caused him to be preferred."*

Now, however, the Midland District was again vacant, and the eyes of all who were zealous for order and peace, and the real interests of religion, were anxiously turned upon MILNER to fill the vacancy. No man certainly was better qualified for it than the subject of this biography. For six and twenty years he had had experience on the mission, and had discharged with remarkable zeal, fidelity and success the functions and laborious duties of the priesthood. He had shown unwearied energy in defending the sacred

* "Supp. Mem.," p. 109.—Note.

cause of faith against the enemies without, and the cause of ecclesiastical order and discipline against insidious foes in the very household. His talents were of the first order, and had already made him very conspicuous; and with the peculiar difficulties of the time, and especially of the District then vacant, he was evidently the man best qualified to contend. He was therefore again presented to the Holy See, and strongly supported by His Eminence, Cardinal Erskine. By the joint influence of that Cardinal, and of the Senior Vicar Apostolic, Dr. William Gibson, with whom the other two Bishops, Douglass and Sharrock concurred, the REV. JOHN MILNER was appointed Bishop of Castabala *in partibus*,* and Vicar Apostolic of the Midland District, by a Brief of Pope Pius VII., dated March 1, 1803.

MILNER, however, was very reluctant to accept the dignity and weighty charge proposed for him. So far from considering it his duty to acquiesce, the humble missionary of Winchester "conceived it his duty," as he himself has informed us, "to decline such a promotion altogether."† He was influenced principally by a sense of his own unworthiness, for a man of real humility can never recognise his own merits; but together with this, another important reason weighed upon his mind, and made him for a long time withhold consent to his appointment. The Midland District, to which he was nominated, had been involved in the disedifying contest connected with the Catholic Com-

* An Apostolic See, mentioned by St. Ignatius of Antioch, the Bishop of which sat in the first Council of Nice. DR. MILNER used to mention that it was famous for a breed of mastiffs, the Scriptural emblems of faithful pastors.

† "Supp. Mem.," p. 109.

mittee, Mr. Wilks and the *Blue Books*, and had long continued in opposition to the other Districts. We have his own assurance that "he had the strongest antipathy to a residence in that country, where he saw he must reside, in case he accepted" the appointment.* He consulted his friends, but could not bring himself to a decision, till the representations of a sincere and enlightened friend convinced him of the line of duty which he ought to follow. This friend was the Rev. James Sharrock, younger brother of Bishop Sharrock, who had succeeded Bishop Walmesley as V. A. of the Western District. James was Prior of the Benedictine establishment at Acton Burnell; and he fortunately succeeded in convincing MILNER that he ought to accept the charge proposed for him, because if he refused, some other might be chosen for the office, who would perpetuate those dissensions and innovations, to which the District had been so long subject. His reluctance was thus happily overcome, and he consented to undertake the important charge to which he was called.

To prepare for the solemn ceremonial of his consecration, he repaired to the monastery at Lulworth where the monks of La Trappe had found an asylum when driven from France. They were located in some farm buildings near the Castle, by Thomas Weld, Esq., father of His late Eminence Cardinal Weld. Here the Bishop elect made a devout preparation for the grace of the Holy Order of Episcopacy, by a fervent spiritual retreat in the silence and solitude of this humble Cistercian monastery. He went through all the religious exercises of the community, and from long standing,

* "Supp. Memoirs," p. 110.

the blood gushed from his legs. But he came forth from this rigorous preparation, strengthened in spirit, rejoicing *as a giant to run the way*,* and ready to take up his formidable burthen, trusting that He who imposed it would strengthen him to support it. It was natural that he should choose his own beautiful chapel at Winchester for the place of his consecration : it was his own erection, he had long ministered in it, he was beloved by the flock attached to it, and he was about to endure a painful and final separation from it. He would therefore take his leave by the solemn and imposing farewell of his episcopal consecration. This important event took place on Sunday within the Octave of the Ascension, the 22nd of May, 1803. The consecrating Bishop was Dr. Douglass, Vicar Apostolic of the London District, who was assisted by the other two Vicars Apostolic, Drs. Gibson and Sharrock. A coadjutor had been granted to Dr. Douglass, in the person of Dr. William Poynter, who had been appointed Bishop of Halia, *in partibus*, and who was also present on this memorable occasion. There were also assembled the Rev. Thomas White, who succeeded some time after to the mission of Winchester, and who preached the Consecration Sermon from the text, "*Thou art Peter, &c.*;" the Rev. John Perry, the new Bishop's Vicar-General ; Rev. Richard Southworth, S.T.P. ; the Rev. Messrs. Hodgson, Griffiths, Lingard, Walmesley, and Grafton ; the Rev. F. John Baptist, Prior of La Trappe, and the Ven. Abbé Carron. After the ceremony the Bishops and clergy dined in the refectory of the convent. The pectoral cross and ring for his consecration were presented to

* Ps. xviii. 6.

him by the nuns at Winchester ; and at his death were returned to them by his express directions. On the Sunday following, being Whitsunday, the 29th of May, Dr. Poynter was consecrated in the Chapel of St. Edmund's College, Old Hall Green ; and on that occasion BISHOP MILNER delivered an excellent discourse, which unfortunately has not been preserved.

The four Vicars Apostolic and the coadjutor of Dr. Douglass being thus assembled together, embraced the opportunity of holding a meeting, in which they considered the chief grievances under which the Catholics then laboured in England, the want of free liberty for those in the army and navy to practise their religion ;—the invalidity of our marriages in law ;—and the insecurity of the property of our chapels and schools. Many other matters regarding religion were settled by their Lordships at this meeting with perfect unanimity : and the "*Monita*," or instructions to the clergy, were agreed upon, which were afterwards printed for their use.

And now the new Bishop went forth to take charge of the Midland District. He continued, however, for many years to be the extraordinary director of the nuns at Winchester, and, in consequence, spent some time there every year. He had been a priest twenty-six years, and his career in the holy ministry was almost equally divided between the priesthood and the episcopacy, for he was Bishop three and twenty years. St. Gregory the Great says, that humility is not of itself sufficient qualification for a Bishop, without light and knowledge ; but that those are qualified who know how to do themselves what God commands, and wisely to command others : "*Qui et facere jussa*

sciant, et quæ facienda sunt sapienter jubeant.”* DR. MILNER possessed these qualifications in an eminent degree, as the whole of his episcopal course fully attested and exemplified. The District over which he was to preside required, indeed, a Bishop who would know how to govern wisely. The utmost prudence and forbearance were needed; but they were found in the character of DR. MILNER; and the beneficial results expected from his episcopacy were abundantly realised. The Midland District comprised fifteen counties: Shropshire, Worcestershire, Warwickshire, Staffordshire, Derbyshire, Nottinghamshire, Leicestershire, Northamptonshire, Oxfordshire, Huntingdonshire, Rutlandshire, Lincolnshire, Cambridgeshire, Norfolk and Suffolk. It is not easy, in the absence of all records, which in those days were either not kept at all, or made very imperfectly, to estimate the number of Catholics in the District. It certainly extended very widely; and when it was once observed to DR. MILNER that his District was very extensive, he replied, “Yes, Sir, it’s a long way from Ipswich to Oswestry.” But in some of its counties there was not a single known Catholic; and in some others there were very few. The greatest numbers were in Staffordshire and Warwickshire. The total number of Catholics in England and Wales appears by the returns made to the House of Lords in 1780, to have been 69,376. In twenty-three years, up to the year 1803, they may have increased to more than 70,000. Nearly half of this number were included in the Northern District alone, as the Catholics in Lancashire far outnumbered those in every other county.

* S. Greg. Magn. in 1 Reg. xvi. 8.

The London District ranked next in numbers, and the remainder were distributed through the Midland and Western Districts in unequal proportions, as the Midland contained far more than the Western.

A tolerable idea may be formed, however, of the Catholic population of the Midland District, by the number of chapels which it then contained. The Catholic reader will be interested in the following account of chapels and clergy in the Midland District in 1803, which the present writer gives chiefly from his own recollections, with some little aid from scattered and scanty records. He does not vouch for its perfect accuracy or completeness, but he believes it to be as correct as it could now be made:—

STAFFORDSHIRE.

Black Ladies,	...	Rev. John Roe.
Bloxwich, ...	...	Rev. James Norman.
Cresswell, ...	...	Rev. James Tasker.
Lichfield, ...	...	Rev. John Kirk.
Long Birch,	...	Rev. Thomas Walsh.
Moseley, ...	...	Rev. Joseph Birch.
Oscott, ...	...	Rev. John Bew, D.D., and Rev. Thomas Potts.
Sedgley, ...	...	Rev. John Perry.
Swinnerton,...	...	Rev. — Tindal.
Sedgley Park,	...	Rev. James Simkiss and Rev. Thomas Southworth.
Stafford, ...	...	Rev. John Corne.
Aston, ...	...
Tixall, ...	...	Rev. Thomas Price.
Cobridge, ...	...
Wolverhampton,	...	Vacant.
Yoxall, ...	...	Rev. Gaspar Bricknall.
Ashley, ...	...	Rev. — De Laistre.

WARWICKSHIRE.

Baddesley Green,	...	Rev. Chas. M'Donnell, O.S.F.
Birmingham,	...	Rev. James Hawley, O.S.F.
Foxcote,	...	...
Brailes,	...	...
Wapenbury,	...	Rev. — Planquette.
Coughton,	...	Rev. Thomas Barr, O.S.B.
Coventry,	...	...
Wooton Waven	...	...

SHROPSHIRE.

Acton Burnel,	...	Rev. Jas. Sharrock, O.S.B.
Linley,	...	Rev. George Johnson, O.S.B.
Madeley,	...	Rev. John Reeves.
Mawley,	...	Rev. Jas. Appleton.
Newport,	...	Rev. George Howe.
Shrewsbury,	...	...

WORCESTERSHIRE.

Blackmore Park,	...	...
Grafton,	...	Rev. Clement Weetman.
Harvington,	...	Rev. Richard Cornthwaite.
Spetchley	...	...
Worcester,	...	Rev. Andrew Robinson.

DERBYSHIRE.

Derby,	...	Rev. Thomas Bloodworth.
Glossop,	...	...
Hassop,	...	Rev. Thomas Martin.
Hathersage,	...	Rev. Edward Eyre.
Wingerworth,	...	Rev. Joseph Johnson.

LEICESTERSHIRE.

Eastwell,	...	...	Rev. Robert Beeston.
Holt,	...	...
Husband's Bosworth,			Rev. Edward Peach.

OXFORDSHIRE.

Stonor Park,	...		
Hardwicke,	...	...	Rev. Samuel Corbishley.
Britwell,	...	...
Enstone,	...	...	Rev. Francis Bishop.
Kiddington,	..	...	Rev. Samuel Rock.
Oxford,	...	...	Rev. Chas. Leslie.
Maple Durham,	...	...	Rev. — Le Febre.

NOTTINGHAMSHIRE.

Nottingham,	...	...	Rev. P. Demasures.
Worksop,	...	...	Rev. Richard Fishwick.

LINCOLNSHIRE.

Brigg,	...	...	Rev. — Fromentin.
Irnham,	...	...	Rev. John Howard.
Lincoln,	...	...	Rev. — Beaumont.
Louth,	...	...	Rev. L. Bertrand.
Osgodby,	...	...	Rev. William Harris.
Sixhills,	Rev. James Hawley.

NORTHAMPTONSHIRE.

King's Cliffe,	Rev. Dr. O'Brien.
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CAMBRIDGESHIRE.

Sawston Hall,	...		
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NORFOLK.

Buckenham,	...	Rev. John Paterson.
Cossey,	Rev. William Hayes.
Lynn,	Rev. — Le Goff.
Norwich—St. John's,		Rev. Edward Beaumont.
——— St. Swithin's,		Rev. James Lane.
Oxborough,	... ..	Rev. John Sanderson.

SUFFOLK.

Bury St. Edmund's,	...	Rev. Thomas Angier.
Coldham,	... ..	Rev. — Dennett.
Flixton,	... ..	Rev. Jos. Scott, O.S.B.
Haughley Park,	... ..	Rev. J. B. Fountain.
Gifford's Hall,	... ..	Rev. Blase Morey.
Ipswich,	... ..	Rev. L. Simon.

DR. MILNER found that the Midland District, in common with the other three Districts of England, had begun to feel the sad effects of the breaking up of our colleges on the Continent, in consequence of the French Revolution. Several priests, too, had died very recently ; so that some missions were without pastors ; while others were imperfectly supplied by French emigrant priests, full of zeal and piety indeed, but very imperfectly acquainted with our language, which was a formidable drawback, for some time, to their general usefulness on the English Mission. Yet here we cannot but admire and bless the mysterious dispensation of Divine Providence in our favour. For just at that critical time when our seminaries had failed, and no prospect appeared of our being able for a long time to come to complete the education of our clergy, with our very limited means at home, a large number of those

French priests who had been driven as exiles upon our shores, had remained in England, and preferred to labour as best they could, in our poor missions, rather than return to their own country. Gladly did our Bishops welcome these worthy men, and employ them in the work of the holy ministry. They were zealous and exemplary ; and incalculable was the good which they effected in this country. Many converts were made by their prudent and enlightened teaching ; many chapels were built, and missions established in every part of the kingdom ; and many a congregation now large and respectable, owes its beginning to the humble, but persevering labours of some poor French priest, generously giving his time, his toil, and his hard-earned savings to the great work of the salvation of souls in a strange land. That band of noble labourers in our vineyard must never be forgotten by English Catholics ; nor must we ever cease to thank God for thus marvellously providing for the spiritual wants of our poor scattered flocks, and the conversion of countless souls to his holy faith. The conduct of the French priests in England was so edifying, and the circumstances of their coming among us excited so much sympathy, that the prejudices of our countrymen against our religion and our priesthood were very remarkably softened and dissipated, and the way was prepared for that rapid progress of the Catholic faith, which we have so happily witnessed in succeeding years.

It has been already observed that DR. MILNER long hesitated to accept the charge of the Midland District, principally from the apprehension of the peculiar difficulties attending it. It had been the stronghold of the *Blue Book* party, and the *Staffordshire Clergy*

had brought upon themselves a disedifying notoriety. The leaven had continued to work till the time of Bishop Stapleton; but when DR. MILNER came to reside in Staffordshire, it had entirely subsided. Of the fifteen priests who were known as the *Staffordshire Clergy*, eight were already dead; their leader, Rev. Jos. Berington, had left the District, and given satisfaction to Bishop Douglass, and another, Rev. John Perry, had so completely secured the confidence of DR. MILNER, that he appointed him his Vicar-General, and he continued so to the end of his life. So that only five of the number remained, and these gave the new Bishop no trouble, having already made full retractation two years before. Indeed, so happy an effect was produced in the District by the appearance of BISHOP MILNER, and the charity and prudence with which he commenced his episcopal administration, that it might truly have been said to him then, with respect to his District, as it was a few years later, with reference to his College at Oscott :

“ Instar veris enim vultus ubi tuus
Affulsit, populo gratior it dies,
Et soles melius nitent.”*

From the above tabular view of the Midland District in 1803, it will be seen that there were only about fifty chapels in the fifteen counties which it comprised. Of these, some were without pastors; and as several were served by Benedictines, Ex-Jesuits and French priests, the number of English secular clergy

* For where thy countenance, like spring, gives light,
The day's more joyous, and the sun more bright.

HOR., Carm. IV., Ode IV., *ad Augustum*.

See Preface to new edition of the Douay Latin Grammar, by Rev. Thomas Potts. 1810.

in the District was not much above thirty. The chapels were for the most part very humble and inconvenient. The best was decidedly the one at Wolverhampton, which had been built about the year 1743, and decorated by Bishop Hornyold in 1765, with very elegant Italian plaster work. St. Peter's chapel, the only one then in Birmingham, was very respectable, and the chapel at Oscott, built by Rev. Pierce Parry soon after 1778, was also in very good taste, and of good dimensions for the time. A few other neat and convenient chapels existed, such as those at Stafford, Tixall, Bury St. Edmund's, built by Rev. John Gage, S.J., St. John's at Norwich, and the Jesuits' chapel in the same city. The Rev. John Kirk completed his chapel at Lichfield in November, 1803. Several were only private chapels in the mansions of the nobility and gentry; and others were mere rooms or garrets in obscure buildings. The chapel at Black Ladies, however, deserves a particular record. It was the very same venerable chapel which had belonged to a small community of Benedictine nuns in Catholic times, and hence the name of *Black Ladies*. It was a low building, half timber, with a ceiling of oak, and some remains of an old tessellated pavement, and had a gallery at the West end, and another on one side. It was served at that time, and for many years after, by the Rev. John Roe, till his death, June 28, 1838, at the age of eighty-one; and was closed in 1844, when the new Catholic church was built at Brewood.

The reader will be curious to know what sort of chapel the Bishop himself had. His residence at first was at Long Birch, near Wolverhampton, where he arrived on the 22nd of June, 1803. The Bishops had lived there since Dr. Hornyold, who was the pastor of

the congregation there, and when made Bishop in 1752, continued to reside at Long Birch. The chapel was merely a room in the house, about twenty feet long, and the Bishop's sitting-room adjoined it. This was indeed a poor exchange for DR. MILNER'S handsome chapel at Winchester, his own creation, to which he was naturally so much attached ; but he did not remain many months in a place so little suited to his tastes, habits, and talents. In the year following he removed to Wolverhampton.

As the chapels in the District were mostly poor buildings, so were they in general very scantily provided with means of support for the clergy, and requisites for the ceremonial of divine worship. This indeed was not peculiar to that District: it was common to all parts of England. There were few chapels, out of London, in which High Mass was ever celebrated : in the Midland District there was not one. It was only in private chapels that rich vestments were found ; though a few others possessed one or two venerable old vestments preserved from Catholic times. It has been supposed that not a single cope was to be found in the District ; but DR. MILNER certainly had one, which the writer well remembers : but he hardly ever wore it. Having so lately emerged from their depressed condition under the penal laws, when they dared not even be seen making their way to their poor places of worship, the Catholics naturally retained much timidity in all things relating to the practice of their religion. Hence they never spoke of hearing Mass, but used the word *Prayers* instead. This habit was retained by most of the old priests down to a very late period; and it may be seen constantly exemplified in the old

Directories, where at such or such a chapel it is mentioned that "*Prayers* are said at 10 o'clock," meaning in reality Mass. The clergy had but recently ventured to dress in black, having been obliged to wear coloured clothes for concealment, which were generally brown. The Rev. Joseph Berington was the first priest who appeared in black ; and he was blamed by some of the regular clergy for exposing priests to persecution. Mr. Gother alludes to the former necessity in his lesson on St. Eusebius, June 21, in these words :— "By this holy prelate's disguise for the service of his flock, thou must learn to put a favorable construction on those who are under the same necessity."

CHAPTER SIXTH.

LONG BIRCH, THE EPISCOPAL RESIDENCE.—DR. MILNER'S EARLY VISITS TO SEDGLEY PARK.—PASTORAL ADDRESS TO HIS CLERGY.—HIS "EXERCISE FOR SUNDAYS AND HOLIDAYS."—CHANCERY SUIT AGAINST DR. MILNER BROUGHT BY TAYLOR.—HIS LETTER TO THE ABBESS OF WINCHESTER ON THE THEATRE.—HIS CHURCH STUDENTS.—REMOVES FROM LONG BIRCH TO WOLVERHAMPTON.—CONFIRMATIONS AT SEDGLEY PARK, AND IN THE EASTERN COUNTIES.—MIRACULOUS CURE OF WINEFRID WHITE.—DR. MILNER'S PAMPHLET UPON IT.—ORDINATION OF REV. F. MARTYN.

DR. MILNER, as already mentioned, had taken up his abode at first at Long Birch, which had been the residence of his predecessors, Bishops Hornyold, Talbot, Berington, and Stapleton. Bishop Stonor, who preceded Bishop Hornyold, lived in Oxfordshire, first at Watlington Park, and afterwards at Old Heythrop. Dr.

Hornyold had been the missionary at Grantham ; but Mr. Giffard of Chillington, having married a Miss Thimbleby of Irnham, and died in 1718, his widow retired to her jointure house at Long Birch. Mr. Hornyold became her chaplain there in 1739. In 1752, he was appointed Bishop of Philomelia *in partibus*, and coadjutor to Dr. Stonor ; on whose death, in 1756, he succeeded as Vicar Apostolic of the Midland District. He continued to reside at Long Birch to the end of his life. It was about seven miles from Sedgley Park, where DR. MILNER had been at school before he went to Douay College, and to which he was ever strongly attached. He has written of it as "that most useful school," and used to call it "that nursery of the English priesthood." He naturally paid it a very early visit ; and the writer well recollects his first appearance there. He came mounted on his favourite black horse "Farmer," which he had brought with him from Winchester.* He was fond of this animal, though it was in reality a very vicious brute. It nearly threw him more than once ; and at the earnest persuasion of the Rev. John Perry and others, he parted with it soon after, out of regard for his own safety, though he himself hardly knew what fear was. As he came up to Sedgley Park, he rode at a brisk pace along the road leading to the stables, and we crowded down at the rails of the Park "Bounds" to pay our respects, but quite as much to gratify our curiosity to see the new Bishop, whose fame had preceded him. He was now fifty years of age, in full health and undiminished strength, with a florid counte-

* The writer, in his "Hist. of Sedgley Park," stated by mistake that Dr. Milner rode on his "grey charger," but he did not procure that horse till after parting with "Farmer."

nance and of robust make. He was above the middle stature, and his black hair was only just beginning to turn grey. The first time that he administered the Sacrament of Confirmation was in the chapel at Sedgley Park, on the 24th of June, a month after his consecration. We were much struck with his commanding voice and energetic delivery in the addresses which he made to those who were to be confirmed, both before and after administering that Sacrament. In September he visited the greater part of Suffolk and Norfolk, and afterwards Lincolnshire and Derbyshire. In October he purchased for his own use, and with his own money, a cottage in Park Lane, near Chillington and Long Birch, with six acres of copyhold land, for the sum of £340, with a fine of £30 to the lord of the manor, of a Mr. Fr. Southwick.

Following the excellent example of his predecessors, DR. MILNER was anxious to issue a pastoral address to his clergy as early as possible. But he did not publish this till December 27th, because he waited for it to accompany a new and improved edition of those Rules for the English Clergy, which came forth in the joint names of the four Vicars Apostolic, and are well known by the name of the *Observanda*. These were stitched up with the Pastoral, and were generally preceded by the form of missionary faculties, which used to be granted at that time, and down to the restoration of our hierarchy. The Pastoral is an admirable document, quite the model of an address from a Bishop to his clergy. DR. MILNER begins by announcing officially the fact, and congratulating his clergy upon it, that error and insubordination have ceased, and the clergy of his extensive District become now again happily an united body, in consequence of all those still living, whose

publications had given offence to their ecclesiastical superiors, having given ample satisfaction by signing a form of retraction, in which they said: "Renouncing every expression in the said publications disrespectful to, or derogatory from, the superior rights of the episcopal order, to which we profess the most sincere and respectful submission. And we condemn or retract the bad, noxious, or dangerous doctrines contained in the writings or publications signed or approved by us." This retraction was dated August 20, 1801. "How honorable," continues the holy pastor, "is this Christian victory of piety and humility to the parties concerned, who thereby emulate the palms of a Fenelon and a St. Augustine! How edifying must it prove to the Church at large! how consoling to the supreme Head upon earth! how acceptable to its Invisible Head in heaven!"

The Bishop then invites his clergy to "gather wisdom from past misfortunes," and inculcates the duty of respect and submission to the authority which God has placed over us. He warns them against "the latitudinarian spirit of teaching, or even tolerating certain errors or deviations from the Church's doctrine, under pretence that they are slight and unimportant," and reminds them that the Church will never permit any change in her ecclesiastical discipline to be attempted by private individuals, or allow them to censure her ordinances or practices: and he reasons the same with respect to many exercises of devotion and self-denial, which, without being enjoined by the Church, are countenanced by her, and have been practised by the most eminent saints. He proceeds to give admirable practical instructions to his clergy on their several duties. When exhorting them to keep up

their theological science, he recommends them to study approved divines, such as Antoine and Collet, and names also their "Theological Dictates," meaning that sound Epitome of Theology, usually called the "Douay Dictates," a most valuable body of divinity, which was never printed, and has now unfortunately become very scarce, and almost forgotten. It is, however, a precious work, and the writer preserves a copy transcribed by his own hand, with due appreciation. When speaking of the important duty of preaching, the Bishop adverts to those peculiar circumstances of the English mission, which rendered it sometimes necessary or expedient to substitute a lecture for a sermon, and mentions a number of books which he recommends for the use of his District, as containing throughout pure and unexceptionable doctrine. He gives the titles of all these, which include the works of Bishop Challoner, Manning, Gother, Gobinet, Bishops Hay and Hornyold, Boudrand, Bourdaloue, Alban Butler, Baker, Appleton, Reeve, &c., works of sterling value, but for the most part too little regarded in our days. Among other important portions of this Address, must be noticed the zealous prelate's earnest appeal in behalf of the education of clergy, which may be profitably placed before the reader from its applicability to our own times.

"As almost all those seminaries and other places of education, from which the ministry has been heretofore recruited, have now sunk under the calamities of the times, we cannot fail of exerting every means in our power, and all the influence we possess over others, to supply this terrible deficiency. O let not that sacred cause fail in our hands, through irreligious indifference, which our Catholic ancestors and pre-

decessors supported for so long a time at the expense of their blood. Few pastors, indeed, can assist it immediately with their purses, but it is conceived that several of them may contribute to it as effectually by laying the foundation in one or more youths whom God calls to that state,—thus abridging the time of their regular studies,—as if they subscribed considerable sums for that purpose. I shall add no more on this subject, than that the Vicars Apostolic have unanimously decided, that to support a succession of the sacred ministry, by contributing to the education of ecclesiastical students, is, among all the different works of piety and charity, the most excellent and meritorious at the present day.”

The enlightened prelate concludes with pointing out how the true spirit of an ecclesiastic is to be acquired. This he does solidly and practically by recommending his clergy to labour earnestly in their own sanctification, using every precaution against sin, and renouncing all incentives to vice, assiduity in prayer, special devotion to our Blessed Lady, the daily practice of meditation, spiritual retreats, spiritual reading, for which he specially recommends among modern books the “*Pensées Ecclesiastiques*” of the saintly Abbé Carron, the “*Modele or Miroir du Clerge*,” and the “*Memoriale Vitæ Sacerdotalis*,” and above all, assiduity in offering up the Great Sacrifice of the Mass. This first Pastoral Address of DR. MILNER to his clergy is worthy of ancient times, and quite in the spirit of the holy Fathers. It has no ornament, no studied nicety of language, but is expressed in plain words and apostolic simplicity. Still there is about it, as we find in all DR. MILNER’S compositions, an admirable power, and an impressiveness not easily attained.

In 1803, Francis Plowden, Esq., published his "*Historical View of the State of Ireland*;" and received highly congratulatory letters upon it from Earl Fitzwilliam and Mr. Grattan; the one from the latter is alluded to in the following letter addressed to Mr. Plowden by DR. MILNER.

"*Longbirch, 1st March, 1804.*

"DEAR SIR,

"I was honoured with your letter of 26th ult., but three or four hours after I had received your Postliminious Preface, I had, however, by that time completely devoured it: for both the matter and manner were of so high a relish to my appetite, that I could not leave off, till I had made an end of it. I make no doubt but it will produce a great impression upon the public mind, if it be sufficiently known, and hasten the downfall of the weakest, as well as the most mischievous Administration this country was ever afflicted with. You have reason to be delighted with the commendations of such a man as Grattan; and I have reason to thank you for bringing me acquainted with the most sublime and touching pieces of eloquence that modern, or even ancient times afford. For such, I am fully persuaded, are the speeches of Henry Grattan. His approbation, however, was the natural consequence of having perused your work. He has a mind formed to relish Truth, and a spirit to avow his feelings.

"Messrs. Keating may have informed you, that I have, with great difficulty, restrained my pen from dipping into Irish affairs. Twice I resolved on writing a *Pamphlet*, and even prepared memorandums for the purpose; and as often was called off to other business more immediately belonging to my profession. You have anticipated the subject, and some of the

matter of my intended publication, in what you have said concerning the correspondence between the Lords Redesdale and Fingall. You have, moreover, only skimmed the subject, and I am clearly of opinion, that if you would write a Review of the said correspondence, including that of Mr. Coppinger with the Chancellor and O'Neill's Remonstrance, in the manner in which you reviewed the famous Protest in the second *Blue Book*, you might, with very little trouble to yourself, make a very interesting and saleable 1s. 6d. or 2s. 6d. Pamphlet. The ignorance as well as the arrogance of the Irish Chancellor, his illogical, as well as inconsistent (I mean with respect to his former character) mode of arguments, his impolicy in telling the Catholics that they cannot be good subjects, and their clergy, that it is in vain for them to publish any more exhortations to loyalty,—his impolicy, I say, as well as his bitterness ; but most of all his paltry, sneaking excuses, when confronted by the modest and patient O'Neill, and the firm, as well as the decent Coppinger, would furnish an ample theme for your poignant and searching pen, and secure you at the same time an easy triumph over our common enemies. You need not, in a work of that size, be under apprehensions of ministers suppressing the effusions of your genius.

“I sometimes hear from Drs. Troy and Moylan, who of late have talked in a desponding style, as if they dreaded actual persecution. In return I have hinted to them, that *they* crouch too much to ministry, which takes occasion from their servility to insult and afflict them the more. I have often considered whether Mr. Mitford (that was) spoke his genuine sentiments in 1791 at the passing of our Act; or whether

he acted professionally (though in Parliament), and was paid for his trouble. The knowledge of this circumstance might help us in forming an opinion of his past and present conduct. This much I know, that for these last two or three years (long before he crossed the channel), he has been decidedly hostile to us. When Mr. Weld bought Pilewell, he set a certain friend of his to frighten him, and almost force him to relinquish his bargain. You would be astonished to hear the idle and malicious stories that this great man furnished his agent with for this purpose. I cannot conclude without complimenting you upon that ingenious, sagacious and almost *prophetic* Paper, which it seems you put into the hands of Mr. Pitt so early as 1792. I recollect perfectly well hearing you remark, about that period, that if measures were not *changed* in Ireland, the consequences would be *fatal*. But I little thought that you were so well informed on that subject, as it appears you were.

“ I remain, with high esteem,

“ Dear Sir,

“ Your most faithful and obedient Servant,

“ ✠ J. MILNER.”

A few years after his appointment to the mission at Winchester, DR. MILNER had drawn up an “ *Exercise for sanctifying Sundays and Holidays, and for preparing to assist at Mass profitably.*” This was repeatedly revised by due authority, and was constantly recited by him in his chapel, though never published. He judged it a fit time now, in the year 1804, to publish this “ *Exercise*” for the Midland District, without, however, enjoining its use, or prohibiting any other approved formulary of English Prayers. “ The practice of reciting certain English prayers before Mass on

Sundays and days of obligation," he says in the Preface, "has been declared by ecclesiastical authority to be, in our circumstances, generally expedient." The Prayers used almost everywhere in the District were those printed in old editions of the "Garden of the Soul," but they at first contained only one Litany for Sundays, which was that for the Autumn Quarter, chiefly composed from the "Universal Prayer." In the year 1800, a book was published at Wolverhampton, compiled from the works of Gothe, and containing his Prayers for Sundays and Festivals, varied and rendered more attractive by answers throughout to be made by the congregation. It was compiled by the Rev. Joseph Berington, at the request of Bishop Berington; and now published by the Rev. John Kirk. It was for Sunday afternoons, and chiefly for the use of such as could not attend chapel. An appendix, however, was added, containing the usual Prayers before Mass, diversified with three new Litanies, two of them taken from Gothe, and the other from that venerable old Catholic Prayer Book, the *Manual*. This book from its shape went by the familiar name of the *Flat Book*. DR. MILNER did not disapprove of the Sunday Prayers so long in use; and he regarded Gothe's Prayers as "deservedly esteemed for the correctness of their morality, style and reasoning." But he considered that their peculiar style made them unsuited for general use. "Certain it is," he says, "that the length and intricacy of the sentences is frequently such as to exhaust the voice of the most impressive readers, and that too much scope is given to the reasoning part of these devotions, at the expense of the affective part. Hence they partake more of

the nature of pious soliloquy or instruction, than of prayer.”*

His own description of the proper style for public prayers is admirably drawn, and well deserves attention. “There is, perhaps,” he says, “no species of composition so difficult as that of public prayer. The style of it ought to be simple, without being familiar; connected, without being argumentative; elevated, without being inflated; finally, devout, without being extravagant.” With notions so correct of the requisites for such composition, the Bishop was well qualified to draw up a formulary for public prayers; and he succeeded perfectly. His “*Exercise*” is judiciously compiled, and happily worded, full of unction and very devotional. One other remark in his Preface deserves attention. In the beginning of a Litany “the supplications, *Lord have mercy on us, Christ have mercy on us, Lord have mercy on us*, ought to be separately repeated, both by the priest and the people, and not made answers to one another.” Much confusion would be avoided if this were properly observed. It must be owned, however, that DR. MILNER’S “*Exercise*,” however excellent, is much too long for most chapels, especially where the Mass is sung, or accompanied by singing; and probably on this account it has not been generally adopted. It was so little relished at first by the congregation at Wolverhampton, that several of the old women used to bring the *Flat Book* slyly under their cloaks, and read the old prayers to gratify their own taste and devotion. DR. MILNER did not approve of singing in

* Preface to “*Exercise, &c.*”

English in the public service. In a note in his "*Exercise*," he says: "This Psalm (the 116th), by way of relief to the priest and people, may be sung—but in the *Latin language*—where singing is in use."

"When men hear sacred song," says St. Thomas, although they may not understand the words which are sung, yet they understand for what purpose they are sung, namely, to praise God, and this is sufficient to excite devotion."*

At the end of November of this year, 1804, DR. MILNER went to London, and stayed there about three weeks, to answer a Chancery Bill filed against him by Mr. James Taylor, a builder of Islington. This gentleman had proposed marriage to a young lady, named Gabb, a niece of the Rev. Thomas Gabb, of Work-sop, well known for his *Finis Pyramidis*, and other learned treatises. Miss Gabb was an orphan, one of two sisters, who had been long under the joint guardianship of DR. MILNER and the Rev. Mr. Wheeler. They encouraged the addresses of Mr. Taylor, who was a Catholic, and a man of good character and competent fortune. But on the very evening before the intended marriage, DR. MILNER discovered some under-hand dealing on the part of the suitor, which led to some inquiries, and these resulted in very positive evidence of his being at the same time engaged to another lady in London, a Miss Pike. The suitor was informed of the charge, but the answers received from him chiefly consisted in threats of prosecution. Bills in Chancery were filed against Miss Gabb, the Bishop and Mr. Wheeler; and they were also indicted for a conspiracy in making those inquiries, which

* Serm. 2, 2, 9, 91, art. 2.

honour and duty required them to make for the protection of their ward. This latter cause was tried two years after, as will be detailed later on in its proper place.

In this year, 1804, DR. MILNER was consulted by the Abbess of the Convent at Winchester, on the lawfulness of theatrical amusements, for her own guidance with regard to the young ladies under her care, at the school conducted by her community. He answered in an admirable Letter, which was published many years afterwards in the *Orthodox Journal* for 1816. It well deserves an attentive perusal throughout; but its leading points only can be given here. The zealous and pious Bishop observes, that “if there were *no sin whatever*, but barely the danger of sin, or merely a *hindrance to sanctification and perfection* in frequenting plays,” still it would be a crime in the clergy, and a betraying of their sacred ministry to expose souls to the danger of sin by any way countenancing theatrical amusements, which are acknowledged by all divines to be “exceedingly dissipating and full of sinful danger.” He goes on to say that “every one knows that actors and actresses, by the laws of the Church, and the particular constitutions of our mission, are considered as habitual sinners, and in a state of damnation, to whom, therefore, the Sacraments are to be denied. Setting aside, then, all other considerations, can any Christian think it lawful, by his or her presence and money, to assist in keeping these wretches in such a state?.....What are the opinions, the taste, the conduct, and, in a word, the lessons which are inculcated by the theatre? I say, then, that the very best of modern tragedies exhibit and recommend that pride, ambition, vainglory, im-

patience, anger, and revenge, which are the very reverse of our Divine Master's morality, inculcated in the eight beatitudes. They most of them terminate in murder or suicide. And with respect to all the comedies, together with almost all the tragedies, they are made up of the sentiments, the intrigues, and the gratification of the concupiscence of the flesh, under the specious and all-meaning name of Love. Alas! if the battles of a Christian, with this particular enemy, are so dangerous, and the victories so rare; if our only safety be in flight, as the holy Doctors uniformly assure us, what can be expected from him, or her, who voluntarily seeks this foul enemy, when armed with all those powerful weapons, which have been described above?" The prelate answers the objection that the love exhibited on the stage is virtuous and connubial love, by showing that a Christian is bound to banish all such ideas from his imagination, for, when once excited, they will seek gratification in *whatever way they can*; and he continues in clear and convincing language to enforce the truth, that "a bad lesson, or a dangerous passion, that is insensibly instilled into the breast, and fixed there by all the powerful engines of the theatre, is calculated to undermine and lay in ruins the whole fabric of morality."

In his Pastoral for the following Lent of 1805, the watchful prelate took occasion to warn his flock in these strong terms against theatrical amusements. "How dissipating, dangerous, expensive, and ruinous to fortunes as well as to souls, are many of the amusements of the present day! How universal is the passion for theatrical entertainments! and how fatal are the effects of them upon the general morals of the community, no less than upon the consciences of very

many innocent and virtuous individuals ! Again, how pertinaciously are these defended, as free from all moral danger, in spite of reason and experience to the contrary; and in opposition to the concurring testimony of the holy Fathers, and of the Doctors of the Church in modern, as well as in ancient times, who term them the *ruin of virtue and morality, and the very pest of souls !*"

The good Bishop was most anxious for means to keep up a supply of clergy for his extensive District, which had begun to feel the sad effects of the loss of Douay college and other establishments on the Continent. The only ecclesiastical students whom he had at college in England were Francis Martyn and Robert Richmond, who had been transferred from Sedgley Park to the college at Oscott, on the Assumption, in 1796. That college was not yet under the immediate care and control of DR. MILNER. Anxious, however, to forward the education of other youths in succession for the priesthood, he sent to Oscott in this year, from Sedgley Park, Henry Weedall and Mark John M'Neal, who entered that college on the 11th of June. M'Neal soon gave up, and left Oscott; but it is well known what Henry Weedall became, and how justly he was ever prized by the discernment of BISHOP MILNER. At this time then, he had only three church students at Oscott College, though some other youths of great promise, but younger, and less advanced, were studying at Sedgley Park for the ecclesiastical state. He paid a visit to the college, July 16, 1804, and made some salutary regulations. He directed that the sanctuary of the chapel should not be occupied by any one but the priest and the acolyth who served: that a Litany and the Examination of con-

science, with a meditation, or similar lecture, should be used at night prayers: that a Litany should be said before Mass: that the boys should go to confession once a month: that the ceremonies of Blessed Ashes and Palms and of Holy Week should be performed; and, finally, that the ecclesiastical students should practise meditation for an hour daily, and not be drilled, or wear military uniform.

DR. MILNER had been long accustomed to reside in a town, and his active mind and habits could not be reconciled to the quiet retirement and obscurity of the old mansion at Long Birch. There were other reasons which more directly influenced him in removing, which he himself has thus mentioned in his *Journal*. "Long Birch became an episcopal residence about fifty years ago (written in 1804), in consequence of Mr. Hornyold's being chosen Bishop, who had before resided there as chaplain to old Mrs. Giffard, of the Thimbleby family. He was succeeded by Bishop Thomas Talbot, who understood farming, and had a fortune to pursue it. Each of these Bishops made purchases of copyhold, or freehold land, for the benefit of their successors, to the extent in all of 35 acres. Bishop Berington and Bishop Stapleton found out that it did not answer to keep a farm in their own hands, and seem to have resolved on quitting Long Birch. Indeed the expense of keeping a gentleman's farm—as is unavoidable in the situation of a Bishop—and entertaining all visitors, with their horses, must make it a losing concern to any Bishop, who has not a plentiful fortune of his own; not to speak of the remoteness of the situation, and the difficulty of procuring letters, victuals, &c. Hence I came to a resolution of quitting Long Birch, which I effected about Michael-

mas, giving up Mr. Giffard's land to Mr. Southworth for the benefit of the Park School, and agreeing with him on a rent for the Bishop's land." He accordingly took possession of Giffard House, at Wolverhampton, about Michaelmas, 1804. The Rev. Thomas Walsh, afterwards his coadjutor and successor, had remained with him at Long Birch, in the double capacity of chaplain and missionary, as he had previously been with Bishop Stapleton. DR. MILNER justly considered Mr. Walsh as particularly qualified for the charge of spiritual director at Sedgley Park. He accordingly appointed the Rev. James Simkiss, who had been for the last two years at that establishment, to the mission of Sixhills in Lincolnshire, and placed Mr. Walsh in his situation at Sedgley Park at the beginning of October. The mansion to which DR. MILNER removed, and which he continued to inhabit till his death, was called *Giffard House*, and also the *Great House*. It was erected about the year 1743, and called *Giffard House*, partly from having been built in the name, and under the protection of Peter Giffard, Esq., of Chillington, and partly because it was built on land purchased from Mr. Edward Giffard, an apothecary at Worcester. It was a large, respectable house, fronting the street, but some way back from it, with grass plats and shrubs in front. It was originally intended as a residence for the priest, and a boarding-house for respectable Catholics. It had been occupied by several such persons in succession, who wished for a retired life, with the convenience of the chapel, which formed the back part of the house; but it did not fully answer in this respect, and had been some time unoccupied when DR. MILNER went to reside there. The missionary at Wolverhampton at that time was the

Rev. Morgan D'Arcy, who had succeeded the Rev. John Carter in November, 1803, after an interval of eight months, Mr. Carter having died in March. But Mr. D'Arcy was recalled from the English mission by the Irish prelates, to become president of the lay college at Maynooth; and was succeeded at Wolverhampton, about Christmas, 1804, by the Rev. Walter Blount. As Giffard House had ample accommodation, a very pious and respectable widow came to board there, soon after the Bishop made it his own residence. This was Mrs. Jane Wheble, relict of James Wheble, Esq., who had died at Kensington, June 9, 1801, at the age of seventy-four. This good lady remained till after DR. MILNER's death, and continued to reside there with his successor, Dr. Walsh, till her decease. She was very charitable, and often assisted both DR. MILNER and DR. WALSH with sums for religious purposes.

In the course of the year 1804, DR. MILNER confirmed at Black Ladies and Long Birch, and visited Stafford, Cresswell, Cobridge, and Aston. He confirmed also at Wooton, Coughton, and Worcester. In the next year, 1805, he gave Confirmation again at Sedgley Park; on which occasion he invited Mr. Jones and two of his sons, Clement and James, to come up to the chapel, to add to the solemnity by singing the Litany of Loretto and one or two other appropriate pieces, which was quite a novelty in the humble ceremonial of the Park chapel. As he was so much attached to the school, and lived so near, he frequently paid a visit to Sedgley Park, and sometimes preached to the boys on a Sunday. Thus he gave a striking sermon there on one occasion, upon the Gospel for the eighth Sunday after Pentecost, which treats of

the unmerciful creditor, and inculcates the forgiveness of injuries. This sermon and the emphatic manner of its delivery the writer well remembers.

After Low Sunday the Bishop went to London, at the request of the Irish prelates, to forward the Catholic petition, and remained there six weeks. While there, he attended a Meeting of the four Vicars Apostolic. On his return home, he visited Shrewsbury, Acton Burnel, and Linley. On the 25th of June, he set out on a Visitation to Lichfield, Derby, Nottingham, Newark, and Lincoln. At the last place he gave Confirmation, also at Sixhills, Louth, Irnham, Eastwell, and Leicester, and returned home July 9. But the indefatigable Bishop would complete the Visitation of his extensive district, and accordingly set out again July 14, and confirmed at Husband's Bosworth, Holt, King's Cliffe, Lynn, Oxburgh, Bodney, Cossey, Norwich, Ipswich, Gifford's Hall, Bury St. Edmunds, Haughley Park, Stonor, Britwell, and Maple Durham; and visited Oxford, Kiddington and Heythrop. While he was in Suffolk, he heard from Wolverhampton that an evident miracle had been wrought on a young woman named Winefred White, a resident in Wolverhampton, by bathing in St. Winefred's Well at Holywell in Flintshire. He considered it his duty, in conformity with the decrees of the Council of Trent, to investigate this matter, and publish the result.* Accordingly on his return to Wolverhampton, he proceeded to examine into it thoroughly. Winefred

* "Statuit Sancta Synodus—nulla admittenda esse nova miracula, nisi recognoscente et approbante Episcopo, qui, simul atque de iis aliquid compertum habuerit, adhibitis in consilium Theologis et aliis viris piis, ea faciat quæ veritati et pietati consentanea judicaverit." Concil. Trid. Sess. xxv. *De Invoc. SS.*

White, twenty-six years of age, had suffered for more than three years from a severe affection of the left hip and the back bone, apparently a paralysis from a curvature of the spine, which had reduced her to a state so helpless, that she was only able to walk at all by the help of a crutch under her right arm, and used to drag on her whole left side as if it had been dead. The writer of these lines well recollects seeing her in this distressing state ; for she used to crawl up to the chapel at Sedgley Park on a Sunday morning with great pain, and receive the Holy Communion at the early Mass. She went to the famous Well, called St. Winefrid's, and on bathing in it, received an instantaneous and perfect cure. She was able to walk, run, or work as well as ever. DR. MILNER interrogated this young woman, and took down her deposition ; he also obtained the testimony of Mr. Stubbs the surgeon, and Dr. Underhill the physician, who had attended her. The surgeon declared himself unable to account for a change so extraordinary, and performed in so short a time, upon any principle of medicine with which he was acquainted ; and the physician, after detailing the young woman's case, declared that all his medicines had been ineffectual, and that he had deemed her case totally incurable. DR. MILNER went to Holywell, and received the depositions of three persons who were with her at the time of her cure, of the landlady of the Inn where she lodged, and of several other witnesses, including the priest at Holywell, Rev. Edward Wright. All these, on his return home, DR. MILNER published in a very interesting pamphlet, in which he expatiates on the proofs of an evident miracle having been wrought, and carefully answers all objections made, or likely to be made to this particular miracle,

and to the arguments of Dr. Middleton and others against miracles in general. The pamphlet he entitled—“*Authentic Documents relative to the miraculous Cure of Winefrid White, of the Town of Wolverhampton, at Holywell, in Flintshire, on the 28th of June, 1805: with Observations thereon, by J— M—, D.D., V. A., &c. London, 1805.*” It was dated October 29th, four months after the cure, and he states that during all that time, she had “continued well, active and strong. She has walked six miles at a time, and carried half-a-hundred weight on her left side.” DR. MILNER introduced this miraculous cure among the examples of divine attestations of sanctity in the Catholic Church, in his subsequent publication, the “*End of Religious Controversy,*” testifying that Winefrid White had then continued in the same state of good health for twelve years. The present writer remembers her coming up on a Sunday morning to Sedgley Park soon after her cure; and with what astonishment she was seen walking briskly along, so that one could scarcely believe it was the same person whom we used to see crawling up with so great pain and difficulty. He can also testify that she continued the same till her death, which took place at Wolverhampton January 13, 1823, at the age of forty-four. The holy Bishop thus finely concludes his pamphlet. “Every known miracle is the voice of God proclaiming to men his infinite power, goodness and providence in their regard. It therefore calls for a renewal of our profound homage, of our ardent love, and of our entire confidence in him, under all accidents and sufferings that we do, or may experience. Every miracle is moreover a divine sanction of the religious worship, or devout practices, for the sake of which, or

by means of which, such supernatural communication with man has taken place. Hence the present miraculous cure, obtained of Almighty God by the prayers of the Blessed Virgin Mary and of St. Winefrid, who had been invoked for this purpose, at a place consecrated to the memory of the latter more than a thousand years ago, ought to confirm us in our faith, and particularly in that article of it which declares, that 'the Saints reigning with Christ offer up their prayers for mankind.' "

Let it not, however, be supposed that BISHOP MILNER was over-credulous, hasty, or enthusiastic on the subject of miracles. On the contrary, he was extremely cautious and prudent. When the present writer, several years after, consulted him upon a cure which had taken place at St. Walstan's Well, at Babur, in Norfolk, he acknowledged that it bore evident marks of being miraculous, but declined to investigate it juridically, saying—"I wish to confine myself to a very few cases of miracles."

In September, 1805, DR. MILNER went to Stonyhurst College; where by permission of the Northern Vicar Apostolic, Bishop Gibson, he ordained on the 21st the Rev. Clement Weetman, priest, and the Rev. J. Morris sub-deacon, and on the following day ordained the latter, and also the Rev. Thomas Tilbury, deacons, and confirmed nearly 100 persons, partly of the college, and partly of the congregation of Stonyhurst. While he was at Stonyhurst, the late lamented Dr. Oliver, then a divine at the college, being even at that early period fond of antiquarian pursuits, like DR. MILNER himself, had the honor of being his companion, and riding with him to explore together the Abbey of Whalley; and when later the Bishop prepared for the Archæological

Society his Dissertation on St. John's Gospel, which once belonged to St. Cuthbert, Mr. Oliver had to collate it word for word with the Vulgate, and furnish DR. MILNER with his observations.

On the 21st of December, 1805, DR. MILNER had the consolation to ordain his first priest. This was the Rev. Francis Martyn, who had been educated at Sedgley Park and Oscott College, and was the first priest sent out from that College. He was ordained at Wolverhampton, and said his first Mass in the chapel at Sedgley Park.

CHAPTER SEVENTH.

COMMENCEMENT OF THE "VETO" QUESTION. — DR. MILNER CONSULTS THE HOLY SEE UPON IT.—VISITS OSCOTT COLLEGE. — APOSTATE PRIESTS. — TRIAL AT WESTMINSTER HALL.—ORDAINS REV. ROBT. RICHMOND.—VISITS TO SEDGLEY PARK AT THE EXAMINATIONS.—HIS LOVE OF CHILDREN.—PROPOSED EXCHANGE FOR DR. MILNER TO THE LONDON DISTRICT.—HIS LETTER TO REV. JOHN JONES.—NEW BUILDING AT SEDGLEY PARK. — BREAKS UP THE BOYS' REGIMENT OF SOLDIERS.—SECOND EDITION OF HIS CASE OF CONSCIENCE SOLVED.—LETTERS ON ARTICLES IN THE ANTI-JACOBIN REVIEW.—HIS TOUR IN IRELAND.

"BRETHREN," said St. Bernard to the clergy and monks, "let us reverence Bishops, but let us fear their labours: if we weigh well their labours, we shall not desire their honors: nor let us watch them, but honor them. For it would be cruel to find fault with the works of those, from whose burthens you fly. If he who is safe in his monastery, should sometimes detect him

who is occupied in public acting somewhat incorrectly, or less circumspectly, let him not at once venture to judge him."* This admonition appears remarkably applicable to the labours of the exemplary prelate DR. MILNER, in the arduous contests in which he was so much engaged during his episcopal career, and which will now claim the reader's attention more frequently. For now began those long disputes on the question of allowing a royal *Veto* of some kind upon the nomination of Catholic Bishops, which after years of agitation and dissension, in which the independence of the Catholic episcopacy was seriously threatened, happily ended, like so many other imminent evils, in being abandoned and ignored altogether by the government, when Catholic Emancipation was at length nobly conceded in 1829.

The project of a royal *Veto*, as Lord Grenville himself declared, formed part of the plans of Mr. Pitt, intended to be brought forward at the period of the Union with Ireland. Ten of the Irish Catholic Bishops, who had assembled in Dublin in 1799, on the affairs of Maynooth College, of which they were trustees, were consulted by the Irish Secretary, Lord Castlereagh, on the project of a state provision for the Catholic clergy, and of a government interference in the appointment of Catholic Bishops. These prelates answered approvingly of the interference of government in the election of Bishops *so far as was neces-*

* "Fratres, revereamus Episcopos, sed vereamur labores eorum. Si labores pensamus, non affectamus honores nec observemus eos, sed honoremus. Inhumane nempe eorum redarguis opera, quorum onera refugis Si is qui de claustro est, eum qui versatur in populo, interdum minus districte minusve circumspecte sese agere deprehenderit; non adjudicandum confestim prosiliat." S. BERNARD. *Super Cantica Serm.* xii.

sary for ascertaining the loyalty of the candidates, but no farther ; and they stipulated at the same time for their own *just influence* and for the *consent of the Pope*. "Agreeably," they said, "to the discipline of the Roman Catholic Church, these regulations can have no effect without the sanction of the Holy See." But these answers were never referred to in Parliament in the subsequent debate on the *Veto* question, in 1808. Dr. Moylan, Bishop of Cork, was one of these ten prelates ; but he afterwards frequently and solemnly declared that those Bishops never contemplated the possibility of the advantage which was afterwards taken of that document, or the construction since put upon their resolutions. He felt very indignant at the attempts afterwards made to bring forward these answers in support of what he was accustomed to call the odious, abominable, and destructive measure of securities.

DR. MILNER published in 1805, his "*Short View of the Arguments against the Catholic Petition now before Parliament, and of Answers to them, in a Letter to a Member of the House of Commons*." In this he answered various objections to Catholic Emancipation ; and it was quoted by Mr. Fox in the House of Commons. Being often consulted by influential Protestants favourably disposed towards Catholic Emancipation, on the best means which they could employ to promote it, and finding them of opinion that some alteration would be required in the mode of appointing Catholic Bishops, DR. MILNER communicated the various plans which they proposed to his episcopal brethren, and also consulted the Holy See on the subject. He received an answer from Rome, dated September 7, 1805, which strongly deprecated

state pensions to our Bishops,—declared that no power could be conceded to any Protestant sovereign to nominate Catholic Bishops,—admitted that *a mere negative power* of objecting to candidates for the episcopacy had fewer difficulties, but still strongly asserted that if this was ever conceded, effectual precautions must be taken to prevent the *negative* from growing into a *positive* power. It became the more necessary for DR. MILNER to be on the watch, and to fortify himself with this decision from Rome, as a pamphlet had been put forth by a leading Catholic Baronet, entitled “*Considerations on the Catholic Debate of 1805*,” in which he took upon himself to make this extraordinary declaration: “If Government wishes to have the appointment of our Bishops, it has but to signify its intention, in order to its being complied with.” Some other lay Catholics had most unwarrantably made the same offer to the government. The mischief which these presumptuous men effected by such proposals was so great, that several Protestant writers and speakers did not hesitate to say that the English Catholics were quite ready to vest in the sovereign the appointment of their Bishops.* However, nothing farther was done, nor did any active agitation of the subject occur, till the question of Emancipation came on in Parliament three years afterwards.

DR. MILNER meantime was ever active and zealous in every duty of his sublime and arduous ministry. In May, 1806, he published a third edition of his “*Authentic Documents relative to the miraculous Cure of Winefrid White*,” in the Advertisement to

* “Suppl. Mem.,” p. 119.

which he says : "The former edition of this work being exhausted, as well as a second, given at Dublin, and a new edition of it being called for, the author has the satisfaction of here declaring, that he has not met with, nor heard of a reader of any description, who has controverted either the facts or the reasoning contained in it ; and that the mode he has pursued in making his inquiries, and the present publication, has met with the approbation of his R. R. Brethren." He observes also that the facts and reasonings in this little work "decide that weighty question which was so long and so warmly contested amongst the learned half a century ago, and clearly point out that body of Christians, amongst the rival communions, which the Divine Founder of Christianity sanctions."

He visited the College at Oscott, and sent for the ecclesiastical students whom he had there. Among other important admonitions which he gave them, he exhorted them especially to persevere in the holy exercise of meditation. Among those whom he summoned was one, who at that time had thoughts of studying for the Church, but afterwards adopted the medical profession. The Bishop, however, told him, that whatever might be his future destination, he would find the benefit of meditation the longest day that he lived. The Bishop gave Confirmation at Linley, in Shropshire, in April, and thence proceeded to visit Worcester, Spetchley, and Churchill, where the Poor Clares, from Dunkirk, had found an asylum, by the bounty of Mr. Berkeley of Spetchley. He also visited Salford, Foxcote, and Brailes. There was at Worcester a French priest, Rev. James Quesnel, living in a very scandalous way, which had obliged DR. MILNER to suspend him, Feb. 2, 1804. On his visit to Wor-

cester this time, he charitably endeavoured to reclaim him, but in vain. In 1811, this unhappy man dropped down dead in the street at Worcester. DR. MILNER in his private Journal, and in his printed works, mentions several scandalous and apostate priests, who had met with untimely deaths. One named Smith dropped down dead in Canterbury Cathedral, about the year 1780. About the same time, another in Staffordshire, of the name of Taylor, died as he was about to step into a stage coach. Dr. Geddes, who became an infidel, used to send for the helps of the Church when he was ill, and deride them when he recovered. But *God is not mocked*, and the priest who went to reconcile him at last found that he had unexpectedly expired. A Benedictine monk, named Lewis, was found dead in his bed, at Bridgenorth, by the miserable woman who lived with him. Holmes of Essex, and Rogier, or Rogers, of Birmingham, who were well over night, were both found dead in the morning. Rev. James Nolan dropped down dead in the street in London. Another named Doran blew out his brains near Newbury. The Rev. J. Hawkins, O. S. B., an apostate priest, died impenitent. There was also an unhappy Ex-Jesuit, named Billinge, who had been chaplain to Mr. Whitgreave, at Moseley, whose passion for the violin led him much into company, and estranged him from his duty. He abandoned his religion, and preached his recantation Sermon in Lichfield Cathedral. He took a wife of course, but never obtained any preferment in the Protestant Church, and could only earn a scanty subsistence for himself and his numerous family by teaching French in Wolverhampton, and doing duty occasionally in the neigh-

bouring church at Wombourn. The present writer has often seen him passing by the play-ground at Sedgley Park, where the boys used to salute him in a manner not very complimentary :

“ Old Parson Billings (Billinge)
Sold his religion for five shillings !”

The miserable state of his mind may be judged of by the fact of his having purchased one of the sealed passports to heaven, which used to be sold for half a guinea by the notorious impostor, Joanna Southcote. Dr. MILNER obtained this of his wife after his death ; it is signed with three seals, one with the morning star for our Saviour, and another the evening star for Joanna herself, and signed by her own hand. This he presented to Oscott College, where it is preserved. This miserable Billinge died at Wolverhampton, about Christmas, 1805, a very horrible death. He sunk into despair, agitated and tormented by the most frightful forebodings of his future fate, starting continually and exclaiming : “ I am a lost man ! I dream of nothing but of hell fire !” It was said that he got out of bed, threw up the window, and called out for a priest ; but that he was forced back to his bed, as one raving and delirious. This the writer remembers hearing at the time, but cannot vouch for its accuracy. The previous account of his despair and horrid dreams, however, was related by his miserable wife. These are, indeed, terrible examples of the Divine vengeance in those deplorable cases where *the salt of the earth loses its savour*.

Mention was made in the last chapter of an indictment on the part of Mr. James Taylor of Islington

against the Rev. Mr. Wheeler and Dr. MILNER, for an alleged conspiracy against him, in order to break off his proposed marriage with Miss Gabb, of whom they were joint guardians. The case came on before Lord Chief Justice Ellenborough on the 4th of July, 1806, at Westminster Hall. The other young lady, Miss Pike, to whom Taylor was engaged, was in attendance, with her father and his numerous family. On the plaintiff Taylor's being examined—the first and only witness—he became so agitated, that he begged to have an orange, which was granted, for he needed support under the searching examination of Sir Vicary Gibbs. When asked why he had broken his promise to Miss Pike, he answered that he thought she had a propensity to drinking. “What do you mean,” said Lord Ellenborough, “by a propensity to drink? We all have propensities: what proof have you that she indulged in such propensity?” The witness, in telling his own story, so completely destroyed his own accusation, that upon a remark to this effect from the Chief Justice, the trial was at once put an end to. Sir Vicary Gibbs with much feeling put both his hands on the shoulders of the Rev. Mr. Wheeler, and said to the Chief Justice: “My Lord, the only thing I regret is that I have not had the opportunity of doing justice to this worthy man.” Dr. MILNER's counsel was Henry Clifford, Esq., who also represented the hardship of the defendants not having had the opportunity of bringing forward their defence: on which Lord Ellenborough observed, that whatever charge had been brought must be considered as unfounded, and that the characters of the defendants stood clearly vindicated. On the 8th of July, Dr. MILNER circulated an Address

to the Faithful of his District, to correct the false reports in the newspapers, and prevent any scandal being taken, where none indeed had been given.

A meeting was held every three years of the secular clergy of the four counties of Stafford, Worcester, Derby, and Salop, who were subscribers to a common fund for the relief of aged and disabled members ; and it was held this year on the 29th of July. There were twenty-five priests present ; and it was agreed that the clergy of Warwickshire and Oxfordshire should be admitted to become subscribers to the fund. In the beginning of August, the Bishop visited Harvington, Grafton, and Worcester, and confirmed at Blackmore Park. He then visited Wooler's Hall, Farm-Coomb, Foxcote and Brailes ; at the last place he administered Confirmation. In August and September he visited Ashbourne and Spinkhill, confirming at the latter place. He also visited Holbech, Worksop, and Wingerworth. On the 7th of September he confirmed at Hassop, and afterwards visited Keddlestone Hall. In the same month he confirmed at Lichfield. At the end of October he set out for Coventry and Warkworth, and confirmed at Tusmore. On All Saints he confirmed at Kiddington, and the next day at Heythrop.

It was mentioned in the last chapter that a student named Robert Richmond had been transferred to the college at Oscott, with Francis Martyn, in the year 1796. Mr. Richmond's studies had been interrupted, and his promotion to Holy Orders delayed, by a great weakness in his eyes. This, however, had happily amended so considerably, that DR. MILNER, anxious to avail himself of the services on the mission of one so worthy and edifying, ordained him priest in

his chapel at Wolverhampton on the 14th of March, 1807.

DR. MILNER was accustomed to come up to the school at Sedgley Park at the half-yearly examinations of the students, but particularly at those held immediately before Christmas. He was always remarkable for his love of children, with the true spirit of the Apostle, becoming *a little one in the midst of them, as if a nurse should cherish her children*.^{*} He examined them familiarly, and with great kindness, in the different branches of their education, and on those occasions, besides questioning them in catechism in the chapel, he would often explain to them portions of English history connected with our holy religion, pointing out the misrepresentations of Protestant historians, and giving clear and correct accounts of such remarkable events as the martyrdom of St. Thomas of Canterbury, the reign of Queen Mary, and the Gunpowder Plot. At the conclusion of the examinations there was an exhibition, consisting of single speeches and dialogues delivered by some of the boys, at which the Bishop presided. The examination of each "Study" concluded with a distribution of premiums at Midsummer, and medals at Christmas, which the most deserving often had the honor to receive from the hand of his Lordship. But the good Bishop loved to amuse, as well as instruct the children; and he occasionally showed them interesting experiments in electricity, and was delighted to witness how they enjoyed the electrical shocks, making them join hands all round the large garden at the back of the house at Sedgley Park, and sending the shock round the circle. The pleasure

* 1 Thess., ii. 7.

that he showed, and his honest hearty laugh were proofs of the kindness and genuine simplicity which distinguished him amid all his greatness of mind, extensive learning and superior abilities.

The Bishop's Pastoral for Lent, 1807, was dated from Oxford, January 28. On May 24, he confirmed at Black Ladies, and on Corpus Christi, being May 28th, at Sedgley Park, when the writer had the happiness to be confirmed by him. On June 22, he confirmed at Oscott, and August 13th at Grafton. In the course of the year he gave Confirmation also at Sedgley, Mawley, Yoxal, and Coventry, at the last of which he blessed the newly built chapel on the 8th of December. He also confirmed at Baddesley Green, December 10th.

DR. MILNER enjoyed the full confidence of the entire hierarchy of Ireland ; and had been requested by them to act as their agent in England. Some of the leading Bishops among them, considering the great advantage of their agent being near the seat of government, proposed to him to fix his residence in London ; and undertook for this purpose to bring about an exchange between him and Dr. Poynter, the coadjutor of the London Vicar Apostolic, Dr. Douglass. The Prefect, and Secretary of Propaganda at first approved the proposal. Dr. Sharrock, the V.A. of the Western District, was extremely desirous that DR. MILNER should be settled in, or near London. DR. DOUGLASS himself, upon being informed of it, on the first opportunity, by DR. MILNER, appeared very far from being displeased with it ; indeed he had talked to DR. MILNER of becoming his coadjutor before DR. M. was made a Vicar Apostolic. He now asked his consent to consult Dr. Poynter and

Mr. Hodgson, his Vicar General, upon this proposal. It is believed that the latter only was consulted, but soon after Dr. Douglass declared strongly against it, which was a great relief to DR. MILNER's mind. The Pope, nevertheless, granted to him, under his own hand, a dispensation from the obligation of residence in his own District, and permission to fix his abode in London, if he should deem it advisable.

This affair was made a regular charge against DR. MILNER by Dr. Poynter in one of his Letters to Dr. Troy, Archbishop of Dublin, dated November 7, 1811. But DR. MILNER ably defended himself in his "*Explanation with Dr. Poynter*," page 81, declaring that, "considering their respective situations, he conceived himself to be making a very great sacrifice to religion, and doing Dr. P. a great honour and service." Certainly it would have elevated Dr. Poynter, and proved a step down for DR. MILNER. But for the flat negative put by Dr. Douglass on the business, DR. MILNER says to Dr. Poynter : "I heartily thank God, from a thorough conviction that I am destitute of the qualifications necessary for the situation in question, and which it is my daily prayer that you may possess."

This proposal, however, being variously represented, as it usually happens, caused much dissatisfaction and many threats of opposition among the London clergy. As DR. MILNER heard vague rumours of a strong party being adverse to him, he consulted a friend, the Rev. John Jones, afterwards so well known at Warwick-street Chapel, on the matter, in the following letter:

“DEAR SIR,

“It being your profession and calling to render assistance to all mankind who stand in need of it, in imitation of Him, *qui pertransiit benefaciendo*, I make no apology for requesting you to do that for a friend, which, I am sure, you would not hesitate to do for a stranger.

“It seems to be the will of Providence that I should always have some horrid calumny either to combat with, or endure. I have hardly got rid of the persecution of Taylor, when another attacks me in a more sensible part, as tending to set the Catholic body, and particularly, the clergy (who in the former instance kindly took up my cause as their own), in the present instance against me. To make short of the business, I must inform you that two days ago I received a letter from a most respectable friend in the west, of which the following passage forms a part:—‘A storm is gathering around you. Petitions against your Lordship will probably be presented to Bishop Douglass and to Rome, signed by clergy and laity. One secular gentleman told me that you had solicited honours and a jurisdiction paramount to all the prelacy of the United Kingdom.’ That there are persons disposed to set on foot memorials against me, and others who may be persuaded or imposed upon to sign them, was proved in 1791, when the object of my enemies was to induce Parliament to believe that I was the only individual who objected to the heterodox oath, or to the schismatical denomination of *Protesting Catholic Dissenters*. That original memorial is now before me, and the consequences of it are seen in Appendix No. VIII. to the Third *Blue Book*. I make little doubt that the present memorial may be traced up to

the same source. Be that as it may, I assure you, Sir, that there is not an atom of truth in the above mentioned charge. I have no more thought of any such situation as that described, than of becoming the Great Lama of Tibet, or the Mufti of Constantinople ; nor have I any reason to think that any other person has thought of it for me. It is true, as probably you have heard, that the Irish Bishops, thinking it would be greatly for the advantage of religion to have an agent of the episcopal character, and who had a good reputation with ministers, at or near the seat of government, wished me to undertake the office, and repeatedly solicited that I might be placed in it. And, I own, that in my opinion, what is now going forward, both in Parliament and in Ireland, fully justifies their general sentiment, as well as many other occurrences which I can point out. But, Sir, be pleased to take notice, that, according to two different schemes which were proposed for this purpose, I was to have *lost dignity and jurisdiction*, instead of gaining any.

“ The above quoted passage contains all the information I have received of this strange and mysterious business ; but it comes from such authority that I cannot imagine there is the least falsehood or uncertainty in it. The service, then, dear Sir, that I have to request at your hands is to communicate the contents of this letter, not only to Bishop Douglass, but also to those of the clergy and laity (and to those only), whom you find to have heard any thing of it, in order that they may not rashly sign their names to a paper of a calumnious nature, and wish in vain to withdraw them, when it is too late, as was the case with some of those who signed the former memorial against me. I hope to be in town soon after Easter, when I

shall be willing to give an account of myself, and answer all objections against me, to every clergyman at least calling upon me for this purpose ; except one, who, as you have witnessed, on every occasion tries to bear me down with clamour and persiflage.*

“ I remain, with great esteem and regard,

“ Dear Sir,

“ Your most faithful and obedient Servant,

“ J. MILNER.

“ *Wolverhampton, March 19, 1807.*

“ I beg you will let me know all you can hear of this business.”

“ *Rev. Mr. Jones (of St. Patrick's),*

“ *To the care of Mrs. Silburn,*

“ *No. 10, Queen Street, Bloomsbury,*

“ *London.*”

To this, Mr. Jones replied as follows:

“ *April 9, 1807.*

“ MY LORD,

“ I should have replied to the contents of your esteemed favour at a more early period, had I been able to communicate anything satisfactory to your Lordship, on the business. As your communication to me was on a subject with which I was totally unacquainted, and of which I had heard no mention made in London, it appeared to me that the best method I could adopt for obtaining information on the subject, would be to state your Lordship's application at the monthly meeting of our Brethren, which was held yesterday. I accordingly did so, and discovered that most of them were unacquainted with the transaction, which had taken place between your Lordship and the Irish Bishops: but that there was no question of a

* He alludes most probably to the Rev. James Archer.

storm gathering round your Lordship from this quarter, nor of anything in the shape of an instrument open for signatures to proceed against your Lordship's measures. In the event, however, of your Lordship's residing in London, as episcopal agent of the Irish Church, you may well conceive that curiosity was raised with respect to what capacity you were at the same time to reside in with relation to Bishop Douglass and the missionaries of his District. Your Lordship mentioned in your esteemed favor to me, that there were two plans, or cases, proposed for the furtherance of the intentions of the Irish Bishops, in either of which, had these intentions been realised, you would rather have lost, than have gained dignity and jurisdiction. As your Lordship did not specify what these plans, or cases were, it is impossible for me to speak to them. But I, and many others may have conjectured that one of these cases, in which your Lordship would rather have lost than gained jurisdiction, might have been the removal of Dr. Poynter to the Midland District, and your Lordship's acceptance of the coadjutorship to Bishop Douglass. Now your Lordship will permit me to say candidly, that such a measure, whether it were first put in motion by your Lordship, or with your knowledge and acquiescence by the Irish Bishops, would never meet the approbation of the London clergy, and I do really believe, from their temper on this business, that they would, to a man, make no difficulty in subscribing an instrument to defeat the measure. Your Lordship knows best whether such a measure was ever thought on, and I am convinced that were you to make it evident that no such thing was ever moved, or permitted to be moved by your Lordship, you would have nothing to apprehend from this quarter. At all events,

in case this measure had been tried, it seems not to have succeeded, and of course your Lordship can have no reason to expect resistance where the ground for it has been totally removed. I am apprehensive your Lordship has taken unnecessary alarm, and in a moment of anxiety has rather imputed intentions to the London clergy with which themselves are quite unacquainted. From all I have been able to gather, they seem to have observed a scrupulous silence on the whole of the business, and therefore am led to believe that the raising of a storm round your Lordship is a circumstance as very distant from their mind as from that of

“ My Lord,

“ Your Lordship’s faithful and obedient Servant,

“ J. JONES.

“ *The Rt. Rev. Dr. Milner,*

“ *Wolverhampton.*”

The reader will perceive that the tone of the above letter is not that of one very friendly to DR. MILNER. In fact Mr. Jones was opposed to him then, but much more so afterwards. It must be recorded, however, to his credit, that he finally became the Bishop’s admirer ; and on one occasion he thus expressed himself to a prelate and a dignitary of the Church, both still living, in these words :—“ I am now convinced that had it not been for BISHOP MILNER, we should have had now no Catholic Church in England.”

During his frequent visits to Sedgley Park, it had occurred to DR. MILNER that he might erect a plain, useful building there, which would afford greater accommodation for educating students for the Church. Accordingly in the Summer of this year, 1807, such a building was commenced, and formed a wing to the

house, extending into the garden at the west end. Two stories of it were built entirely at his own expense, and contained on the ground floor a large room, afterwards used for examinations, music, library, and other purposes, and also a laundry. On the second floor was a good room for a master or superior, and six small rooms for students, with a little chapel at the end, which he had neatly decorated with plaster work, and with stained glass in its window. These were all the rooms which he contemplated, but the venerable president of the school, the Rev. Thomas Southworth, was glad to avail himself of the favourable opportunity of obtaining an additional dormitory, as the number of boys had much increased, and at his expense a large airy room for that purpose was built over the rest, with a small bedroom for a master. The building was finished and opened in the year following.

A little incident occurred at this time, which may be mentioned here as indicating the extreme aversion which DR. MILNER felt for everything that breathed of war and military tactics. The horrors of the French Revolution were too fresh in his mind to allow of his beholding anything which recalled the miseries of war with any complacency. So when he was one day dining at Sedgley Park, the boys who played at soldiers marched up with their guns and caps in military order, and their little band playing ; and drawn up in two ranks before the parlour door formally petitioned for a "field day," expecting that the Bishop would be pleased with their mimic discipline and would readily grant the desired favour. But they were doomed to sad disappointment, and their military ardour was quenched at once by a serious rebuke from

DR. MILNER, who expressed his horror of war in strong terms, and was so determined to afford no encouragement to the boys in cultivating a taste for soldiering, that he insisted upon their disbanding at once ; and the little regiment, which had marched up with flying colours, returned in disorder and disappointment.

A Bill was brought into the House of Commons in 1807, by Lord Howick, afterwards Earl Grey, which proposed to allow Catholics to enter and receive promotion in the army and navy, and to secure to them the free exercise of their religion. It caused so great an alarm in the anti-Catholic party, that the ministers withdrew it, and were compelled to resign. DR. MILNER considered this a fit occasion to publish a second edition of his "*Case of Conscience solved*," to which he added "*Observations on a Publication by the Rev. T. L. Le Mesurier, entitled 'a Sequel to the Serious Examination into the Catholic Claims, containing a more particular Inquiry into the Doctrines of Popery, &c.'* London, 1807." In this year also he wrote "*An Examination of the Articles in the anti-Jacobin Reviews for November, January, February and March last, upon the substance of Sir J. C. Hippesley's additional Observations, &c., on the Catholic Question, in Four Letters to a Gentleman of Dublin, by the Rev. J. Milner, D.D., F.S.A. ;*" but these were never published.

In the course of the Debates in Parliament, so much had been said against Ireland, that DR. MILNER was seriously thinking of crossing over the channel, to see and judge for himself, when he received a letter from a friend near Dublin, entreating him to pay a visit to him and certain other friends in Ireland; and this made him determine to set out on the proposed tour,

which he did in the latter part of June, 1807. He landed at Dublin on the 27th, and the next day proceeded to the Royal College at Maynooth. He afterwards published an account of his tour in Ireland, and his impressions of that country, in a series of Letters, as if written during his travels, to a Protestant gentleman in England. This of course was a convenient medium for conveying his vindication of the Catholic religion in various important points of Catholic doctrine and practice: and it will be the most satisfactory method of describing his tour, to follow his own observations as they occur in his published work. In three Letters, dated from Maynooth, he vindicates the Irish Catholic clergy, gives a valuable account of the principal Irish Catholic writers, and of the education at Maynooth, and other seminaries in Ireland. Letter IV. contains some excellent arguments against mixed education, which might be very usefully consulted at the present time with reference to the "Godless Colleges." In subsequent Letters, DR. MILNER defends the Irish from certain prejudiced views of their character; but on the score of *bulls*, he certainly takes up very unsatisfactory ground for their vindication, when he speaks of them as "mistakes which the illiterate Irish are apt to make, as other nations make, when they express themselves in a language not their own."* A man may speak a foreign tongue incorrectly, but it does not follow that he will make those blunders which are termed *bulls*, and which result from a confusion of ideas, and not of words. A Scotchman or a Welchman lies under the same disadvantage as

* Letter VI.

an Irishman in speaking a language not his own, but neither is open to the charge of making *bulls*.

His encomium on Burke deserves extraction :—
“ You, Sir, never had the advantage, which was for some time mine, of frequently hearing, in public debate, as well as in private conversation, the enchanting and commanding Irish Tully, the great Edmund Burke. But what is it that this country does not owe to his eloquence ! To form a right judgment on this head, look back to that part of its history which corresponds with the early part of the French Revolution. You will observe that many of the most illustrious characters of this nation were then so besotted with the congenial sounds of revolution and liberty, that in hailing the overthrow of a foreign government, they nearly brought about the destruction of their own. They stood, blind and unconscious of danger, on the brink of a precipice, and did not see the torrents of blood which already began to flow beneath it, and which, at the command of Robespierre, soon after swelled to a deluge ; when the immortal Burke, by vast and repeated exertions of those talents with which God had blessed him, and at the expense of whatever was most dear to him in this world—as I well know—succeeded in tearing the veil from the eyes of an adverse ministry and a beguiled legislature, and thereby enabled them to consult their own and the nation’s safety. Here was a triumph of eloquence, which no orator ever enjoyed before or since.*”

To prove himself no blind panegyrist of the Irish, DR. MILNER exposes their faults, and condemns them, more especially the frequent broils among the lower

* “ Inquiry, &c.” Letter VI.

orders, and the numerous duels among those of higher rank. He devotes one Letter to a very able exposition of the sinfulness, as well as the absurdity and real *cowardice* of duelling, which deserves an attentive perusal, and will amply repay it. From Dublin he proceeded, July 9th, through Naas to Tullow, and in his Letter from that town he has the following admirable passage on the alleged *superstition* of Catholics. "But what is superstition? You Church Protestants reproach us with superstition, because we often sign ourselves with the sign of the cross, though not half so often as the first Christians did, and because we bless holy water. The Dissenters reproach you with superstition, because you sign your children with this sign in Baptism, and because you bless earth, buildings, and military ensigns. The Quakers reproach the Dissenters with superstition, in pretending to bless one particular class for the exercise of the ministry. The fashionable religionists of the day, the Deists, reproach all descriptions of Christians with superstition, in pretending to any revealed mode of blessing at all. I say this, Sir, to prevent your assuming as a fact, the question, upon which you are not yet qualified to form an adequate idea." From Tullow he proceeded to Carlow and Kilkenny; and, to use his own description, "from the variegated beauties of Kilkenny, I arrived, after a tedious journey westward, at the dull, uniform plains and dreary bogs, in the midst of which this populous town (Thurles) is situated."* He found the people of that place rebuilding their noble and spacious chapel in the name of St. Patrick, and took occasion from this to enter upon a learned and argu-

* Letter XI.

mentative defence of the patron Saint of Ireland, which he pursues through three Letters with great ability. He has a dissertation on the vexed question of the famous round towers of Ireland, giving his decided opinion that they were built for anchorets.

In his two Letters dated from Cashel, July 23rd and 25th, DR. MILNER defeats the attempts of two Protestant writers, Archbishop Usher and the Rev. Dr. Ledwich, to rob the Irish of their ancient faith, who maintained that the original Christianity of Ireland was not Catholic. From Cashel he proceeded to Cork, through Cahir, Balliporeen, and Fermoy. While he does justice to the scenery of Ireland, he also says : " With respect, however, to the face of the country in general, speaking of it as far as I have yet seen it, I cannot agree with a late writer (Parnell), that Ireland is ' the fairest island in the world ;' especially while her elder sister stands by her side. This I am sure of, that I have not yet seen in Ireland such a garden as the Vale of Evesham, such hills and dales as those of Derbyshire and South Wales, nor such forest scenery as that of Windsor or the New Forest."* As he approached, however, to the City of Cork, he was quite enchanted with the beauties of the scenery, particularly the grand expanse of water, skirted with verdant meadows, and enclosed by lofty hills ; and his delight increased when he viewed the majestic harbour, the hills and rocks and the magnificent city of Cork ; and he concluded that neither the Severn at Chepstow, nor the sea at Southampton were to be compared with it. Speaking of the Presentation and Ursuline Convents in Cork, and particularly of the Ursuline nuns

* Letter XVII.

celebrated all over the Continent for their method and success in giving a moral, religious and genteel education to young females of the higher class, he says : “ In two points they are, with just reason, inexorably rigid ; they never permit a novel to enter within their walls, and they never suffer a scholar to go out of them, in order to be present at a theatrical representation. In fact, of what use would their lessons of filial duty, domestic retiredness, the dread of sin, and the love of God be to the mind of a pupil, who should behold all such virtues held up to contempt in those ensnaring publications of the circulating libraries, and those still more fascinating amusements of the stage ? . . . In vain, Sir, do you remind me that the stage has of late years been chastened, and that the indecencies, which sullied the drama fifty or sixty years ago, are now banished from it. Supposing this were true to the extent you wish me to understand ; supposing there were nothing in the plot, nothing in the words, nothing in the dresses, nothing in the dances, nothing in the company, either within the doors, or without the doors of the theatres, to excite one particular passion, the most difficult of all others to curb and repress,—but alas ! how far are these suppositions from the truth in each of the instances !— Yet remember, Sir, there are other passions congenial to the human breast, which it is equally our duty to fight against, as against the one alluded to. In a word, Sir, the morality of the theatre is directly the reverse of the morality of the Gospel, and in many respects even of the natural law ; and I hereby warn you, Sir, never to complain to me of your children, should they turn out undutiful, or otherwise immoral, if

you permit them to frequent the playhouse, or even the circulating library.”*

While at Cork, he enjoyed a delightful sail on its broad estuary, which he describes in very animated language. He has some excellent observations on the careful instruction of their flocks by the Catholic clergy, and on the population of Cork, and the wealth and influence of its inhabitants. His last Letter from Ireland is dated from Waterford, August 5th ; but two more Letters are inserted in his work, as an Appendix, one dated at sea, and the other at Milford Haven, and addressed to a Catholic merchant at Waterford. The first contains a series of reflections on the calamities of Ireland, on the prejudices against the religion of the Irish, and the author's advice to them : the second is a dissertation on chapel building, giving minute directions for erecting Catholic chapels, whether in the Gothic or Grecian style. This work of DR. MILNER has been quoted in these pages, as it often is elsewhere, by the title of *Letters from Ireland*, for the sake of brevity, because the actual title of the book is clumsy and sadly overloaded : “ *An Inquiry into certain vulgar Opinions concerning the Catholic Inhabitants and the Antiquities of Ireland : in a Series of Letters from thence, addressed to a Protestant Gentleman in England. London, 1808.*” Perhaps it may be thought that too much space has been given to an account of its contents ; but it is justly considered the most lively and attractive of DR. MILNER's publications. Though, as he declares in his work, “ he did

* Letter XVII.

not come into this island to survey its beauties, natural or artificial, but to form an acquaintance with its inhabitants," he has given many fine descriptions of beautiful objects of nature and art which he saw, and of various interesting localities which he visited ; and has ingeniously contrived to interweave with these a number of masterly dissertations on subjects of deep interest, both in politics and religion.

CHAPTER EIGHTH.

DR. MILNER'S PASTORALS AGAINST BLANCHARDISM.—HIS PORTRAIT PAINTED AT BRISTOL.—CATHOLIC BOARD FORMED.—MR. PONSONBY'S FALSE ASSERTION RESPECTING DR. MILNER.—DR. MILNER'S PROTEST AGAINST IT.—HIS TEMPORARY ADVOCACY OF A GUARDED VETO, IN HIS LETTER TO A PARISH PRIEST.—SCHEME TOTALLY ABANDONED.—CONDEMNATION OF THE VETO BY THE IRISH BISHOPS.—DR. MILNER OBTAINS OSCOTT COLLEGE, AND REOPENS IT AS ST. MARY'S.—HIS SECOND TOUR IN IRELAND.—CONFIRMATIONS.—TRIENNIAL MEETING OF THE CLERGY.—CONSECRATION OF THE CHAPEL AT COSSEY HALL.—FUNERAL DISCOURSE ON SIR WILLIAM JERNINGHAM.—VISITATION AND CONFIRMATIONS.

IN his Pastoral Instructions for the Lent of 1808, DR. MILNER inveighed with holy zeal against the indecent fashion of dress then unhappily prevalent among the female sex. "For the first time," he says, "in a civilized age and country, have the pastors of the Church been obliged to reproach the sex with its voluntary adopting a species of undress, which no Christian man, who is desirous of saving his soul, and no modest man, can view without disgust and con-

fusion. It is this latter motive, in particular, namely, the many heinous interior sins which the indecency in question gives occasion to, that obliges us to raise up our voice against it : sins which the great and awful Judge warns us against, where he exclaims : *if any one shall look upon a woman, so as to lust after her, he hath already committed adultery in his heart.* How dreadful will it be, when so many pious, moral and charitable young females,—as we are disposed to consider them,—shall find hundreds and thousands of the other sex rising up in judgment against them at the last great assize, and ascribing their condemnation or their accumulated torments to the indecent fashion in question !”

At the end of Chapter Fourth an account was given of the origin and nature of the Blanchardist schism, to which the reader’s attention must be here recalled. For in the year 1808, DR. MILNER published a Pastoral Letter to his clergy, dated June 1st, ordering prayers for his Holiness Pope Pius VII., who was then held in captivity by Napoleon, and taking occasion in the same to denounce the scandalous calumnies of the Blanchardist party against the Pope. This Pastoral was also published in French. Blanchard wrote against it a pamphlet entitled: “*Defense du Clergé Français contre l’inculpation de Monsgr. Milner, etc.*” This led DR. MILNER to address a second Pastoral to his clergy, dated August 10th, censuring several positions of Blanchard’s pamphlet as respectively false, scandalous, injurious to the successor of St. Peter, insinuating and tending to schism, and actually *schismatical*. He cautioned his clergy not to permit to Abbés Blanchard or Gaschet, or any of their abettors, or followers, to administer or receive any sacrament.

“They say,” said he, “that Pius VII. has sanctioned the *civil constitution of the French clergy*, which was condemned by his predecessor, Pius VI., and that he has knowingly and willingly admitted the former constitution and schismatical Bishops, still professing their schism, and without any retractation, into his communion, and that of the other prelates, priests, and faithful who communicate with him. *Thou great Judge of the living and the dead!* if Pius VII., instead of being thy Vicar on earth, and the spiritual father of these men, were some obscure individual, how much would they not have to answer for at thy awful tribunal for their malicious and gross calumnies against him!”* DR. MILNER afterwards published, in 1809, a “*Sequel*” to his Pastoral, “*censuring certain late publications in the French language* ; and also a “*Supplement*” to it, which contained the Declaration of the Irish Bishops on certain points in these publications. The controversy was continued on both sides for two or three years, till the four Vicars Apostolic met in 1810, and agreed upon a *test* against Blanchardism, which shall be more particularly noticed in its proper place.

In the month of January, in the year 1808, DR. MILNER gave Confirmation at Cobridge, Tixall, and Bellamore. St. Chad’s chapel, in Bath-street, Birmingham, was begun in the Spring of this year, to supersede the hired building in Water-street, which had been opened in September, 1806 ; and DR. MILNER contributed or raised above £300 towards the new chapel, while its zealous pastor, Rev. Edward

* “Pastoral Letter of John, Bishop of Castabala, V.A., addressed to all the Catholic Clergy of the Midland District,” page 7.

Peach, procured contributions to an almost equal amount. The other Confirmations of this indefatigable Bishop, in the course of this year, were at Acton Burnel, Shrewsbury, and Oundle ; but he also made pastoral visits to Coventry, Bosworth, Holt, Weldon, and Warmington.

In a Pastoral, dated June 1, 1808, on the captivity and sufferings of the Pope Pius VII., he thus expresses his admiration of that venerable Pontiff: "He displays a meek fortitude worthy of St. Peter's successor, and of the Vicar of Jesus Christ. On one hand, he does not resist ; on the other, he does not reproach or complain. He speaks of the benefits he has received, and he is silent as to the injuries he suffers. He refuses to adopt any exterior means of resistance, but placing his cause entirely in the hands of God, he declares himself ready to suffer whatever his Divine Majesty is pleased to ordain." At the end, the Bishop directs the Psalm *Miserere* to be said or sung with the first four prayers after the Litany of the Saints, and the fifth prayer, which is for the Pope, on Trinity Sunday, before Mass; and that the Mass be offered on that day "for the special grace and protection of God in favour of his Holiness; also, that in every Mass, till the Feast of the Assumption, shall be added the usual Prayer, Secret and Postcommunion for the Pope."

In the Summer of 1808, the writer of these pages being in Bristol, and in the Catholic chapel there, on Sunday morning at the principal Mass, was surprised to see DR. MILNER enter by the sacristy door, in his ordinary dress, and kneel at the side of the sanctuary appropriated to the clergy and their friends. Being quite familiar with his lordship's features and appear-

ance, he could not be mistaken; and when the service was finished, he went into the priest's house, contiguous to the chapel, to pay his respects to the venerable Bishop, and to introduce his father, and an eminent artist, to his Lordship. The Bishop received the party very kindly, and the artist seized the fortunate occasion to request the honour of a sitting the next day, for a miniature likeness of his Lordship. The Bishop very good-naturedly consented to give him a sitting of one hour, but could spare no more time, as he was obliged to leave Bristol on that day, Monday. The artist was George Anthony Keman, a miniature painter of great eminence, who had taken miniatures in Paris of the most distinguished characters, before the Revolution. DR. MILNER mentioned that Sir John Cox Hippisley had brought him to Bristol in his carriage; but that important business required him to leave on Monday. Mr. Keman, however, attended punctually at the time agreed upon, obtained one hour's sitting, and from what he was enabled in that short time to catch, produced a fine miniature, now in possession of the writer, an engraving from which is prefixed to this biography. It is a very correct and spirited likeness, decidedly the best ever taken of the Bishop. Indeed he himself always so considered it, and has borrowed it of the writer to show to his friends.

It is time now to resume the history of the *Veto* question, but more particularly with reference to the part which DR. MILNER took in it. In the month of May, 1808, a new association of English Catholics was begun, under the name of the *Catholic Board*. On the 20th of the same month, DR. MILNER arrived in London, as the agent of the Irish prelates, to attend

the debate in the House of Commons upon Mr. Grattan's motion that the House should go into a Committee upon the petition of the Irish Catholics for the repeal of the penal laws. This motion was made on the 25th of May. In the course of the debate Mr. Ponsonby stated that he had held a conversation with DR. MILNER, who acted as the agent of the Irish Catholic Bishops, and that DR. MILNER believed that they would not have any objection to make the King virtually the head of their Church ; and to agree that no man should become a Catholic Bishop in Ireland who had not received the approbation of his Majesty ; and that although even appointed by the Pope, if disapproved of by his Majesty, he should not be allowed to act, or take upon himself his spiritual functions. Well might DR. MILNER declare of this extraordinary assertion of Mr. Ponsonby:—"Most assuredly Dr. M. was never before or since accused of uttering so much inconsistency, heterodoxy and schism." *

What actually did occur, DR. MILNER often published, and has carefully recorded in substance thus. At an interview with Mr. Ponsonby, May 21, he was asked by that gentleman, what power the Irish Bishops were disposed to attribute to his Majesty in the choice of Catholic Bishops. He answered :—"I know very well that they cannot, conformably with their religion, attribute to his Majesty *a positive power* in this business : but I believe, on good grounds, that they are disposed to attribute *a negative power* to him. However, as I have no instructions from them on the subject, I cannot positively answer for them."* When

* "Sup. Mem.," p. 123.—Note.

† "Sup. Mem.," p. 124.

DR. MILNER heard in the House Mr. Ponsonby's unwarranted assertions, his heart was pierced with grief and confusion; and early the next morning he printed a disavowal of the heterodox sentiments imputed him, in a *Protest*, dated May 26. It was his intention to give this *Protest* general circulation, and send it to the newspapers; when late at night, the Hon. Robert Clifford and a noble Lord (no doubt, Lord Clifford) called upon him and pressed him most earnestly to suppress the paper. He engaged not to circulate it publicly, or give it to the newspapers, and promised that on all copies which he should send to the Catholic Bishops, there should be written *Private*. The Hon. R. Clifford afterwards, in some letters to the *Press* and *Globe* papers, professed never to have heard of the matter before; but DR. MILNER declared that he had "never made a harder sacrifice. The Hon. gentleman may now make light of the sacrifice which he extorted from me; but I felt at the time that I was making a very great one indeed, and experience has proved that I did not over-rate it."* He handed a copy of this *Protest* himself to Mr. Ponsonby, who said to him: "I am not surprised at your alarm: I do not pretend that you authorised me to say all that I did say: but I was at liberty to argue as best suited my cause. For the rest, this paper is a fair paper, and you have my consent to circulate it."†

Though DR. MILNER had not authorised Mr. Ponsonby to make the assertions alluded to, he began to consider whether the measure of a royal *Veto*

* Letter to the Hon. Robt. Clifford.—"*Orthodox Journal*," 1814, p. 54.

† "Sup. Mem.," p. 127.

might not be in some way safely conceded, consistently with Catholic discipline. One of the Irish Bishops, who was his friend, had written to him very sharply and indignantly on his advocacy of a *Veto*. He replied by "*A Letter to a Parish Priest*," of which he printed only fifty copies, as he never intended it for general circulation, but for the use, and sole use, of the Irish Prelates at their approaching Synod, to consider how far the plan was practicable. It was dated August 1st, 1808, and in his eagerness to defend himself, he certainly went a great way in favour of a certain negative power being attributed to the government in the appointment of Catholic Bishops: "I challenge any writer to show," says he, "that the allowance to government of an exclusive power in presenting to Catholic prelaties, *if confined to three times*, and accompanied each time with the avowal of a well grounded suspicion of the candidate's loyalty, contains anything either unlawful in itself or dangerous to the Church."* But as this advocacy of the *Veto* by DR. MILNER has been much dwelt upon by his adversaries, it is but just to his character to give his own explanation, and his reasons for retracting what he had so unguardedly written. He thought that the *Veto* might be safely allowed, with the following checks upon its exercise. *First*, if it were limited to three times: *secondly*, if the name of one candidate only were proposed at a time: and *thirdly*, if the civil power were confined to a care of loyalty and the public peace. "Such," he says, "were the writer's fond speculations: but in the end, he found them to be impracticable and vain, and he then heartily

* "*Letter to a Parish Priest.*"

condemned his own folly, in having given his conditional consent to a change of situation, for the purpose of residing in the capital, with a view of bringing them to effect.”* A copy of his “*Letter to a Parish Priest*” fell into the hands of his adversaries, who published it, to his indescribable mortification. “You must know,” said he, “in another place, that it was *fraudulently* published, to my great displeasure, and that, after all, it does not advocate the *Veto*, as it is generally understood, but a certain iron-bound negative, confined by four restrictions, to the mere purposes of civil allegiance. Finding, however, that it was misinterpreted to the purposes of irreligious policy, I saw it was better for that cause of religious freedom which always sat the nearest to my heart, to retract the letter, than to explain it. Accordingly I did retract it in the most public manner, and, at the same time, I resolved to have no further dealings with political religionists.”† It is well known that DR. MILNER was ever after the steady opponent of the *Veto* in every shape; and therefore it would be unjust and dishonourable to reproach him with the above opinion, which was crudely formed, and thoroughly retracted.‡ How few men in the course of long contests, and placed in trying positions, have been found without some vacillations, under peculiar circumstances! Surely our prelate’s honest and noble retraction of his mistaken opinion, and his subsequent uniform opposition to every form of Vetoistical arrangement, should gain for him everlasting honour in the estimation of every impartial mind.

* “Sup. Mem.” p. 132.

† Reply to Candidus in “Orth. Journ.” for 1819, p. 303.

‡ See his “Elucidation of the Veto,” p. 9.

Though the Irish Bishops prudently abstained from any public expression of their sentiments on the unauthorised proposal of Mr. Ponsonby, till they could meet together, and agree to some general expression of their disapprobation, they universally condemned it both in private conversation and correspondence. It was not long, however, before they did meet in Dublin, to the number of twenty-nine; and, on the 14th of September, in the same year, 1808, they unanimously agreed that DR. MILNER'S account of his conduct as their agent was satisfactory, and then passed two important Resolutions, in the first of which they declare it their decided opinion, that "it is inexpedient to introduce any alteration in the canonical mode, hitherto observed, in the nomination of Roman Catholic Bishops," and in the second, they pledge themselves to adhere to the rule by which they have been hitherto guided, "to recommend to his Holiness only such persons, as candidates for vacant Bishoprics, as are of unimpeachable loyalty and peaceable conduct." In a private letter, written by DR. MILNER to a friend about this time, he observed that there was a strong democratic party opposed to him in Ireland, but that the Irish Bishops had approved of his conduct, and requested him to continue to act as their agent in England.

In the midst of these trials and struggles, however, the good Bishop had this year a source of great consolation. It has been mentioned that he had erected a building at Sedgley Park, with a view to place there a few ecclesiastical students under a priest, who would have the immediate care of their education. This building was opened in the summer of 1808; but it was hardly occupied when a very advantageous offer was

made to DR. MILNER to make over to him the College at Oscott, which had been opened twelve years before. It had been hitherto under the general government of some of the Catholic nobility and gentry, among whom were Lord Petre and Lord Stourton, Sir John Throckmorton, Mr. Hornyold, and Mr. Bernard Howard, afterwards Duke of Norfolk. It had not, however, been conducted satisfactorily, and it was encumbered with debts amounting to about £600. The offer made to DR. MILNER was, to make over the establishment entirely to him, on condition of his taking upon himself its encumbrances. He saw the great advantage of having a college under his own control and direction, which was already established, and every way convenient; but the undertaking appeared so formidable, and the debts so disheartening, that he at first hesitated to accept the offer. He, however, consulted his Vicar General, Mr. Perry, in whose judgment he always reposed great confidence, and by his advice determined to accept it.

He at once resolved to remodel the College, and place it under the patronage of our Blessed Lady. The president, Dr. Bew, retired from Oscott, and his assistant, Rev. Thomas Potts, was appointed president of the new St. Mary's College. At the same time DR. MILNER most judiciously selected for it an excellent Vice-President and spiritual director, in the person of the Rev. Thomas Walsh, whom he removed from Sedgley Park, and appointed in his place the Rev. Joseph Bowdon, from Long Birch. The new College was appropriately opened and dedicated under the patronage of the ever Blessed Virgin Mary, on the feast of her glorious Assumption, the 15th of August, 1808. No grand ceremonial could be accomplished in those

days, and the service consisted of a low Mass and an excellent sermon by the Bishop, with a little singing, chiefly the Litany of Loretto, performed by the Jones family from Wolverhampton, accompanied by one of them on a pianoforte. The Litany was spun out, and made the most of on the occasion, as little else was produced in the musical department.

The College at Oscott, now called St. Mary's, was conducted, as it had been before, on the plan of a seminary for ecclesiastics, and a college for lay students both together. The whole number of students at this time was about forty-five, of whom but a few were intended for the ecclesiastical state. These were Henry Weedall, William Wareing, Thomas M'Donnell, and three brothers, Samuel, John, and Charles Jones, who arrived at St. Mary's, August 12th, three days before the opening. John Francis Quick was transferred thither at the same time from Long Birch, where he had been pursuing his studies under Rev. Joseph Bowden, to assist in the management of the temporalities. James Wareing came September 27th following; and these formed the whole number of church students at the beginning of the new establishment of St. Mary's College, familiarly known as the "New Government." But it was already a great achievement; and it cheered the heart of the good and zealous Bishop to see so promising a prospect before him of carrying on the sacred ministry; a prospect, moreover, which happily fulfilled its promise; for every one of the above-named students eventually became priests, and two of them, Henry Weedall and William Wareing, were subsequently nominated to episcopal sees, though the latter only received consecration.

Immediately after the solemn opening of the College at Oscott, DR. MILNER proceeded on a second tour to Ireland, having for his companion Thomas Weld, Esq., of Lulworth Castle. They arrived at Cork, in time to witness the solemn opening of an elegant chapel there on the 22nd of August. Thence they proceeded to Killarney, and the following extract will show the author's ability in the description of scenery. "The awful sublimity and bold contour of the neighbouring mountains, and the smiling face of the valley we were entering upon, announced our approach to the lakes we were in search of. Do not, however, Sir, expect, at my time of day, that I should transport you to the top of lofty Mangerton, swelled as it is with an unfathomable abyss of water in the hollow of its utmost summit, or of the diversified chine of Tork, the centre of the lovely scene, or of the forked, cloud-capped Reeks, overlooking the Atlantic Ocean, where the vast eagle skims the air, and rears her hardy brood. Nor shall I attempt to waft you, through swelling waves, along the broad expanse of the great lake, and exhibit to you the bays, the headlands, the mountains, the woods, the waterfalls and the villas which enrich it ; or to pilot you from this lake, through intricate and variegated channels, to the inviting stillness of Tork lake, and thence, through other still more intricate meanders, to the enchanting elysium of the upper lake, enriched with all the beauties of the former, and studded with numberless isles of various forms and sizes, all of which are crowned with the arbutus and other trees and shrubs of the most luxuriant growth and loveliest shapes and hues. Nor is nature here alone ; for she is accompanied by a favourite nymph, whose existence,

if it be elsewhere disputed, will not be disputed by those who deign to hold converse with her under the eagle's nest on the channel leading to the upper lake of Killarney : so faithful and so distinct is Echo in repeating there and reduplicating again and again, even to satiety, every sound conveyed to her, whether of the well-toned voice, or of the melodious pipe, or of the thundering petard. How many a little island and sequestered bay which met my eye upon these lakes and channels, excited a wish in me to spend my life there in the occupation of the most ancient inhabitants of the round towers. But most of all, the circling groves and classical ground of Innisfallin island attracted my thoughts and my heart. Whilst I traced out, among the ruins there before me, the various offices of the venerable abbey, founded by the immediate disciples of St. Patrick, oh! could I but have called to life some of those wise and good men, who heretofore inhabited it 1300 years ago, to be my companions and my masters in studying the science of the saints, most certainly it would have been impossible to tear me from Innisfallin."

The Echo at Killarney made a vivid impression upon DR. MILNER. Meeting some time after the celebrated Madame Catalani in private society, and having heard her exquisite singing, he told her he had never heard but one voice finer than hers, and that was the voice of Madame Echo on the lakes of Killarney.

DR. MILNER and his companion passed through Limerick to Dublin, where he was charmed with the numerous establishments of Catholic charity and piety; but at the same time disedified with the violent dissensions then raging, with reference to the question of

vetoistical arrangements, upon which he has an important note at the end of Letter III., inserted in a new edition of his "*Inquiry, &c.*," published after his return from this second tour. This Letter is followed by a Supplement containing three Letters; and to these is appended a final Postscript. The First Letter of the Supplement is in answer to a publication by Sir Richard Musgrave, entitled, "*Remarks occasioned by some Passages in Dr. Milner's Tour in Ireland.*" Sir Richard had attributed DR. MILNER'S former tour to very false motives, and he is here contradicted upon a long string of erroneous assertions. DR. M. dwells upon the cruelty and immorality of the system of the Charter Schools in Ireland, and defends his former account of St. Patrick, and the ancient religion of the country. Letter II. is addressed to the Rev. Dr. Ryan, the author of "*The Analysis of Ward's Errata,*" and is chiefly a defence of that well-known work. The following admirable passage must be preserved in these pages, as a masterly epitome of DR. MILNER'S line of argument on the Bible and Rule of Faith.

"Those persons who have looked into my theological writings, know that I have been accustomed to adopt a shorter and more satisfactory way of settling religious controversies, than that of sending each well-meaning religious inquirer to hunt through his Bible, from the beginning of Genesis to the end of Revelations, for each text, that regards, or that may be thought to regard, the subject of his inquiry; then telling him to compare each text with the Latin Vulgate, the Greek Septuagint, and the primitive Hebrew, in the numberless editions and manuscript copies of each of them; and lastly, advising him to consult all

the huge commentators and controvertists, ancient and modern, upon their discordant interpretations of the several texts in question. This, Sir, you know, is your method, if you are consistent with yourself, and speak out. What I have said, in my Letters to Dr. Sturges, as also in the foregoing Letters, and on every other occasion, is to the following effect:

“The Bible is indeed the word of God, and deserving of all the worship we can possibly pay it: but God never intended that all mankind should learn the whole of his law from *a book*, much less from so large a book, and so mysterious a book as the Bible is, otherwise he would have told us so, and would have provided, in his wisdom and power, that all mankind should be able to procure Bibles, and should have leisure and learning sufficient to read and study them... What, then, do I advise the religious inquirer to do? My advice is, *Hear the Church*; that Church which you profess in your Creed to be always *Holy* and *Catholic*, that living, speaking tribunal, which has decided all religious controversies that have arisen since her foundation eighteen centuries ago, and which Christ, in his wisdom, has appointed to decide them, not by any new revelation that he makes to her, but by her adhering to his divine word once revealed and delivered to her, which she faithfully preserves through all ages, as well in written tradition as in manuscript and printed Bibles. Think, for a moment, how you know that your Bible, and each of the several books of it,—the Canticles for example, or the Revelations,—was written by prophets or apostles. How do you know, that when they wrote those particular books, they were under the influence of divine inspiration? How do you know that these books have not been corrupted or altered, during the long succession of

ages, and of copies and translations through which they have passed? You have no security, you have no rational grounds whatever to decide in favour of your Bible, upon any one of these points, except the authority of the Catholic Church, which you profess to believe in when you repeat your Creed.....Now, my good religious inquirer, will you be so inconsistent as to admit the authority of the Catholic Church when she hands down to you the Bible, and to reject it when she tells you that such and such is the meaning of certain controverted passages in it? Will you call her a faithful witness on one occasion, and a fraudulent impostor on the other?"*

Letter III. is addressed to the Rev. Dr. Elrington, late Senior Fellow of Trinity College, Dublin, who was afterwards Protestant Bishop of Leighlin and Ferns, and whose "*Charge*" was so well answered by the Catholic Bishop of Kildare and Leighlin, Dr. Doyle. Dr. Elrington published a work, entitled, "*The Clergy of the Church of England truly ordained, and not obliged to subscribe to damnable contradictions, in answer to Ward's Controversy of Ordination.*" To this DR. MILNER had prepared a detailed answer; but he finally preferred giving the substance of it in this Letter to a more extensive publication. It contains a valuable summary of the chief arguments against the validity of the Anglican Orders,—the powerful reasons for believing that Barlow himself had never received episcopal consecration, and the defective form by which he consecrated Parker,—*if such consecration ever took place at all*, which there are very strong reasons for denying altogether.† DR.

* "Inquiry," &c., 3rd Edit., p. 371.

† See "Letter on Anglican Orders, &c.," by Canon Williams, Letter XVII.

MILNER mentions the author of the famous treatise on the invalidity of Anglican Orders, entitled *Erastus Senior*, the Rev. John Lewgar, S. T. B., as having been converted to the Catholic faith with Chillingworth, who endeavoured in vain to induce him to desert it when he himself left it. Lewgar studied the ordination controversy thoroughly, and it was in consequence of his arguments against the form then in use that it was altered, but too late to obviate the Catholic objections.

DR. MILNER'S Postscript contains remarks on three fresh pamphlets against him; one attributed to Dr. Ledwich, whom he had before confuted on the history of St. Patrick; the second from the pen of his antagonist Dr. Elrington, being "*Reflections on the appointment of Dr. Milner as the political agent of the R. Catholic Clergy of Ireland*;" and the third from his other opponent Dr. Ryan, "*Strictures on Dr. Milner's Tour, &c.*" There are some valuable additional notes, one of which, on the irreligious and immoral tendency of Freemasonry, will well repay the attentive reader.

In the course of this second tour, DR. MILNER had seen the mitre and crozier of an ancient Bishop of Limerick, Cornelius O'Deagh, who held that See in the early part of the fifteenth century. Of these he sent this year a Description to the Secretary of the Archæological Society, which was published in the XVII. Vol. of their *Archæologia*. His account is very valuable, not only for its minute and interesting description of these *Pontificalia*, which are exceedingly rich and beautiful, but for the history which he gives of mitres and croziers from their first coming into use in the Western Church. There are, however, a few

inaccuracies towards the end ; where the Bishop states that the pastoral staff of an archbishop "is not a hooked crozier, but a processional cross:" and that "a patriarch or primate has two transverse bars upon it, and the Pope three." An archbishop carries a crozier, like any other bishop ; the cross being only borne before him. The two bars given to a primate, and the three to the Pope, are mere conventional insignia of artists and heralds: the Pope uses no pastoral staff at any time. Dr. MILNER was also misinformed as to the mitre being worn by Protestant Bishops at coronations: certainly at those of George III., George IV., William IV., and Victoria, their only insignia were black caps and purple copes.

In the Spring of the next year, 1809, Dr. MILNER gave Confirmation at Moseley and Bloxwich ; at the latter the chapel and house were greatly enlarged and nearly rebuilt. He also confirmed at Wolverhampton. On the 11th of July the Triennial Meeting was held at Wolverhampton, at which the clergy of the five counties of Stafford, Derby, Salop, Worcester, Warwick and Oxford, were now admitted. It was attended by twenty-three priests, and by the Rev. John Quick, from Oscott, though he was then only a deacon. The following interesting minute of the proceedings is transcribed from Dr. MILNER's own Journal.

"The *Veni Creator* being sung in the chapel, the Vic. Ap. admonished the Brethren of their duties towards God and their neighbours.—Of Mass to be said frequently—for the intentions annexed to their places, and also for benefactors of the Common Fund.—Of keeping the B. Sacrament and Holy Oils locked up—of keeping altar, &c., clean.

“ Of vigilance—zeal—and labour to save souls ; *vos estis sal terræ, etc.*—to keep lists of their flocks, to look out and see who may be reclaimed, reconciled, converted,—to be particularly anxious that all should make their Easter duty,—if any objection exists with respect to their persons, to facilitate access to other confessors—to give notice to the Bishop when Confirmation is wanted in their congregations.

“ To preach against nudities—theatrical shows—going to Protestant churches—and teaching Protestant Catechism. To lead souls on to perfection by mortifying pride,—recollection—union with God—mental prayer. To aspire to perfection ourselves,—Meditation—Retreat—Abbé Carron’s *Penseés ecclésiastiques* offered to each, with engagement to read them.

“ To provide a succession of priests, and an increase of them,—*Messis multa, operarii autem pauci.* Institution of Oscott—Printed papers distributed. Plan of ecclesiastical life there. Existing French schism—Blanchard’s boast of adherents amongst priests of the Midland District. All sign a declaration of communion with Pope Pius VII.,—and of adhesion to the condemnation of Blanchard’s doctrine.

“ Question put: Has any one any proposal to make for the good of Religion ?

“ The Litany of the Blessed Virgin said in the chapel.”

The clergy afterwards proceeded to a room in the Bishop’s house for temporal affairs, after which all dined together with his Lordship in his large dining-room.

The above will give a good idea of the mode of conducting the meetings of the clergy, and of the subjects on which the zealous Bishop was accustomed

to address them. But his exhortations were delivered with animation and energy not to be described. His voice was powerful, his looks expressive, and his manner every way that of a fervent pastor deeply impressed himself with what he sought to impress upon his hearers. When the spiritual and temporal concerns of the Meeting had been duly transacted, the good Bishop gave his clergy a hearty welcome to his table, and nothing could exceed his kindness, attention, and urbanity. He was very cheerful, perfectly easy and familiar, and the youngest of his clergy felt himself quite at home with him as with a father.

It will have been noticed that in DR. MILNER'S account of the Clergy Meeting above, it is mentioned that in his address he spoke of the institution of the Seminary at Oscott, and distributed printed papers. These were copies of a statement which he had drawn up of the necessity of supporting the new institution at Oscott, of which he spoke in high terms of praise and confidence.

In the course of this Summer and Autumn, DR. MILNER was out again, travelling over his wide District, which he so assiduously visited ; and he began by giving Confirmation on the 20th of August to seventeen persons at the Convent at Bodney, in Norfolk. Thence he proceeded to Cossey Hall, the seat of Sir William Jerningham, Bart., where a beautiful Gothic chapel had just been completed, which had been planned and erected under the immediate superintendence of his brother, Mr. Edward Jerningham. The venerable baronet, however, had no sooner completed this noble monument of his faith and piety, than he was called out of life, and became the first tenant of the family vault beneath it. Sir William died on the 14th of

August, 1809, and the new chapel erected by his piety and munificence was solemnly consecrated by DR. MILNER on the 21st. On Tuesday the 22nd, the funeral of Sir William took place, when the Bishop delivered a very admirable discourse, the substance of which was afterwards published. In that discourse, he did not expatiate upon the ancient and illustrious descent of the deceased Baronet, nor even on his accomplishments, and civil and social virtues ; but preferred to dwell on his respect and affection for religion, as the means of serving and enjoying God. He therefore extolled Sir William's constancy in the Catholic faith, and his exact observance of its ordinances "in the face of a profane and licentious generation."

"What motive," said the eloquent preacher, "but a pure zeal for the honour of God, and the salvation of souls, could have induced him to raise and decorate this sacred fane, built according to the useful, as well as sublime and beautiful manner of our wise and religious ancestors. He, like other persons of his rank in life, could have found purposes, more gratifying to pride and sensuality, for the employment of his fortune, had he been disposed to do so ; but he preferred giving it to the Lord, who has promised a hundred fold reward in this life, besides an infinite and eternal one in the next, for all that is thus sacrificed to him. He just lived to finish this noble and lasting monument of his holy religion, and he died to accelerate that sacred and solemn consecration of it, which took place yesterday, having been one of the most splendid and consoling religious ceremonies performed in this island for almost three centuries."

The Prelate spoke in glowing terms of the cordial

devotion of Sir William to the holy Mother of God, of his humility, meekness, and sincere charity, of which last virtue he said: "It would be superfluous to cite to you particular instances, when such innumerable proofs of it are known to you all; when children, and friends, and servants, and tenants, and neighbours; when priests, and religious, and laity; when natives and foreigners contend with each other, who shall express their gratitude to him most warmly; who shall extol him most."

The sermon, after extolling Sir William's conspicuous charity in aiding and supporting the sacred ministry of the Church, and thus procuring for many souls the means of salvation, and recording his long and earnest preparation for his last hour, and the happy death which followed it, concludes with the recommendation of his soul to God, in language of affecting sublimity: "Remember, O Lord, this thy servant, whose mortal remains are now before us, and whose soul is in thy hands. Remember, that he was, after thine own heart, meek and humble, forgiving injuries, relieving the poor, and benignant to all mankind.....Remember his zeal for thy honour and service: how he preferred the erecting of this beautiful and costly temple, to every object of vanity and sensuality; and how he rested not till he had completed it to the glory of thy holy name..... Behold, he found thee and the holy ark consecrated to thy immediate presence, in the remote and obscure situation in which the intolerance of former times had forced his ancestors to conceal their devotion; he had adored thee therein, and he has since invited thee, and thy holy ark, to take possession of a place more worthy of thy majesty, and better adapted for thy holy

worship.....give rest, O give eternal rest to the soul of thy departed servant, William !.....”

This discourse was no studied composition, but the ready effusion of a fervent spirit and a feeling heart. The Bishop had so little time, that he sat up almost all night to write it, and used to say that he felt the effects of having done so long afterwards. The priest who was chaplain at Cossey Hall, and had charge of the congregation when this new chapel was opened, was the Rev. Thomas Price.

CHAPTER NINTH.

VISITATIONS AND CONFIRMATIONS BY DR. MILNER.—VISIT TO SEDGLEY PARK WITH DR. MOYLAN.—THE FIFTH RESOLUTION AFFAIR.—DR. MILNER AT THE DINNER IN DOVER-STREET.—THE MEETING AT ST. ALBAN’S TAVERN.—DR. MILNER’S CIRCULAR AFTER IT.—CONDEMNATION OF THE FIFTH RESOLUTION BY THE WHOLE OF THE IRISH HIERARCHY.—DR. MILNER’S ARGUMENTS AGAINST IT.—ENLARGEMENT AND RE-OPENING OF THE CHAPEL OF OSCOTT COLLEGE.—DR. MILNER’S ENDEAVOURS TO HEAL DISSENSION, AND RESTORE PEACE AND UNANIMITY.—HIS LETTERS IN THE STATESMAN NEWSPAPER.

IN September, 1809, the indefatigable DR. MILNER began his visitation of Derbyshire, Nottinghamshire, and Lincolnshire. He confirmed at Derby, Nottingham, Wingerworth, Worksop, Brigg, Osgodby, Louth, Lincoln and Irnham. He then visited Leicester, and confirmed at Harvington and Grafton, and after visiting Worcester, returned home at the end of November. The Confirmation at Grafton took place on Sunday the 12th November. He blessed and opened a new chapel there on that occasion. He gave directions

for some painted glass for the East window, and the Rev. Clement Weetman, the priest there at the time, observed that he had never seen a person so ready in suggesting improvements. He stayed till Monday morning, when Mr. Weetman rode with him to Worcester, where they both remained till Wednesday, on which day they returned to Grafton. Mr. Weetman highly enjoyed his company ; and found him infinitely more affable and communicative than he had expected. Such observations were generally made by persons, when they came to know DR. MILNER, and appreciate his true character, which was really full of benevolence and unaffected goodness of heart.

The venerable Bishop of Cork, Dr. Moylan, was always the great friend of DR. MILNER. It was about this year, on one of those visits which his Lordship frequently paid to England, that DR. MILNER entertaining him at his house in Wolverhampton, brought him up in his gig to see the school at Sedgley Park. It was on a Saturday afternoon, and when the two Prelates were leaving, the boys drew up at the rails with their hats off, and petitioned DR. MILNER for a playday, in honour of the distinguished visitor who sat beside him. DR. MILNER stopped his horse, stood up in the gig, and made the following gratifying proclamation to the boys : “ Dr. Moylan, Bishop of Cork, gives you a playday on Monday.” He did not calculate the immediate consequences, or he would have desired the boys not to shout. He drove a splendid white horse, who had been a charger, and when the boys set up a tremendous shout, the horse set off at full gallop. The Bishop could not stop him, and with great difficulty managed to turn first the top corner of the “ bounds,” or boys’ playground, and then to

turn again safely at the bottom of the "bounds," and clear the posts of the lane gate. He effected both, however, with great dexterity; and then the boys watched the horse galloping up the lane at full speed, not without apprehensions for the safety of the two venerable Prelates.

It has been stated in Chapter Eighth that the Irish Bishops, twenty-nine in number, unanimously agreed in Dublin, on the 14th of September, 1808, that "it is inexpedient to introduce any alteration in the canonical mode, hitherto observed, in the nomination of Roman Catholic Bishops." The English Catholics, on their side, had pledged themselves to adopt no measure affecting the general interests of the two bodies of Catholics, without the concurrence of their Irish brethren. On the 31st of January, in this year 1810, a few Catholic noblemen and gentlemen met Earl Grey, Lord Grenville, and Mr. Windham, and without consulting their Bishops, or receiving any authority from them, agreed upon a Resolution to be brought forward the next day at a Meeting of Catholics to be held at St. Alban's Tavern; this Resolution being one, as Dr. Poynter said of it the next day, which might give rise to "questions affecting the spiritual concerns of all the four Districts."

DR. MILNER, ever alive to the interests of religion, and anxious to discharge his double duty as an English Vicar Apostolic, and as Agent of the Irish Bishops, arrived in London on the 30th of January; and on the following day he dined by invitation with a Catholic Baronet and some of his friends at Doran's Hotel in Dover-street. He had previously waited on Dr. Douglass, the Vicar Apostolic of the London District, where he had also met the coadjutor Bishop,

Dr. Poynter ; when all the three Prelates agreed that while they owed to government satisfaction as to loyalty, they should take care not to yield anything to it in spiritual concerns. DR. MILNER said on leaving, "At all events let us Prelates act in concert on this occasion." He proceeded to the Hotel in Dover-street, and dined there with about thirteen of the Catholic nobility and gentry ; but had no idea that it was anything more than a convivial party of friends. Great, therefore, was his surprise, when after dinner the Secretary of the Catholic Board read up certain Resolutions to be proposed at the meeting appointed for the following day, the *Fifth* of which was as follows :

"That the English Roman Catholics,—are firmly persuaded, that adequate provision for the maintenance of the civil and religious establishments of this kingdom may be made, consistently with the strictest adherence, on their part, to the tenets and discipline of the Roman Catholic religion ; and that any arrangement founded on this basis of mutual satisfaction and security, and extending to them the full enjoyment of the civil constitution of their country, will meet with their grateful concurrence."

It must be observed that this Resolution is expressed almost in the very words of Lord Grenville's celebrated *Letter to the Earl of Fingall*, of Jan. 25, which embodied the sentiments of the ministry, and disclosed their designs. Having premised in that Letter that *all due provision must be made for the inviolable maintenance of our (the Protestant) religious and civil establishments*, and that he had pointed out the proposal of *vesting in the crown an effectual negative on the appointment of Catholic Bishops*, in other words, the *Veto* in its worst sense, the noble Lord goes

on to say—"That adequate arrangements may be made for all these purposes" (*Veto of course included*), "consistently with the strictest adherence, on your part, to your religious tenets, is the persuasion you have long been labouring to establish. Were it otherwise, I should indeed despair. But that these objects may be reconciled, *in so far as respects the appointment of Bishops*, is known with undeniable certainty." Here is the key to the real meaning of the famous *Fifth Resolution*; and no wonder that DR. MILNER at once perceived this, and that when it was proposed at the dinner party, he "clearly saw" in it "the *Veto* in its most hideous form," and was convinced that he had been invited to the dinner "for the express purpose of ensnaring him into an approbation of the Resolution"* then brought forward; and that when asked if he would sign the Resolutions just read, he at once answered that he could not sign the above *Fifth Resolution*, and made use of the most effectual arguments he could to induce those present to reject it. He was, to use his own words, "baited and tortured on every side by the company present for an hour and more to make him consent to it, till he found relief in a flood of tears."† He was asked what he would say, as a Vicar Apostolic only, independently of his being the Agent of the Irish Bishops, to which he answered—"I beg to be excused answering that question, because I hope to give you an answer in common with my brethren, the other Vicars Apostolic." This he said, trusting to the engagements which had that morning been entered into by the three Bishops at the house of

* DR. MILNER'S "Encyclical Letter" of Nov. 22, 1813, p. 7.

† "Letter to the Editor of an Apologetical Epistle, &c.," p. 337.

Dr. Douglass. He was next asked to promise not to use any arguments to influence his brethren : but he indignantly rejected any such proposal, declaring that he would use such arguments with them as his conscience should dictate. A noble Lord then called out to him—"May I sign the resolution?" DR. MILNER answered—"You may sign it if you will." Now, as great advantage has been taken of this answer, and of a similar one to two other inquiries to the same effect,—both by Dr. Poynter in his "*Apologetic Epistle to Cardinal Litta*," and by Mr. Charles Butler in his unpublished "*Memo-rial to Cardinal Fontana*," § iii. 3,—as if DR. MILNER had actually declared it lawful and safe to sign the Resolution, attention ought in justice to be paid to his own explanation of the sense in which he gave these answers. He did not mean by them, as he has declared, to solve a case of conscience, but merely to get rid of an importunate question, adverting only to the fact that the signatures of the parties could have no effect, so long as the Bishops firmly opposed the Resolution, and supported the discipline of the Church, as he confidently expected that they would. "I understood," he says, "from the first hearing of the Resolution that its object was to alter our Church discipline, by giving up the rights of Bishops, and I remember well telling several of my friends, that I did not regard some scores or even some hundreds of lay signatures, provided the Bishops were true to themselves.* It is to be regretted that he gave answers so liable to misconstruction ; but he could never have meant to approve

* "Instructions addressed to the Catholics of the Midland Counties of England, &c., by the Rev. Dr. Milner, B.C., V.A. 1811. Appendix I."

of others signing a Resolution, which he himself had just before so positively refused to sign. It is due to him also to take into consideration, that amidst the confusion and altercation of an after dinner scene, where the good Bishop had already been plied and harassed by several captious and insidious questions, he might be somewhat excused if he answered as he did to the last put to him, without any serious intention to decide upon the morality of the question.

The defenders of the *Fifth Resolution* maintain that it was a mere general expression of good humour,—of a wish that the business of Catholic emancipation should,—and of a belief that it might be settled, to the satisfaction of both parties ;—that it neither proposed, nor even hinted at any particular measure, but left all open to future discussion and arrangement ; that whatever might be proposed by government, inconsistent with the tenets or discipline of the Roman Catholic religion, those who subscribed the Resolution might justly refuse it. Such is the view taken by Mr. Charles Butler, of what he considers truly deserving of the epithet of a conciliatory Resolution.*

Another defender of it, whose opinion merits more respectful attention, was Dr. Poynter, the coadjutor at the time of Dr. Douglass, and afterwards the Vicar Apostolic of the London District. His Lordship says that some leading Catholics waited on Earl Grey in the morning of the 31st January, and that in their explanation with him it was understood on each side that there was no question of the *Veto*, or any other specific pledge ; and that no more than a general

* “ Hist. Mem. of English Catholics,” 3rd Edit., p. 168.

declaration should be made that the Catholics were ready to do those things, which, while they were conformable to their religion, might give mutual satisfaction and security to government and the Catholics. Earl Grey gave this explanation in writing and signed it. Accordingly Dr. Poynter defends his own signing the Resolution with Dr. Collingridge, the Vicar Apostolic of the Western District, on the ground that they both considered it harmless and free from danger.*

DR. MILNER, however, viewed the *Fifth Resolution* in a very different light ; and so did the Prelates of Ireland, who fully concurred with him. The meeting of Catholics took place the next day, February 1, at St. Alban's Tavern, and was attended by about a hundred persons, including Bishops MILNER, Collingridge and Poynter ; the Vicar Apostolic of the London District, Dr. Douglass, being unable to attend from illness. Drs. Collingridge and Poynter both assured DR. MILNER that they would not sign the *Fifth Resolution*, and agreed to hold a meeting with him the next day to consider it together with Dr. Douglass. Dr. Poynter, moreover, thought it his duty to address the meeting before the Resolution was put from the chair, and observed in his speech, "that this Resolution would probably involve in its consequences questions which would affect the spiritual interests of the four Districts, and which consequently must be referred to the four Vicars Apostolic."† The three Bishops had

* "Apologetical Epistle," by Bishop Poynter, Nos. 6 and 20.—
"Letter to the Rt. Rev. J. Milner, V.A.," p. 2.

† Dr. Milner's "Encyclical Letter."—Dr. Poynter's "Letter to Dr. Milner" of Feb. 13, and his "Apologetical Epistle," No. 14.

previously sat down together, and during an hour and more, spoke and acted in concert. DR. MILNER declares that his heart exulted "from a conviction that our religion was safe, as long as its Prelates were united and firm in its defence."* His exultation, however, was very short ; for soon after, while he was in another part of the room, the other two Prelates were persuaded to sign the Resolution, and did sign it. DR. MILNER, when their signatures were shown to him, could not for a long time believe them to be genuine. He was convinced at any rate that his two episcopal brethren had been over-reached and over-persuaded ; and was confirmed in this opinion two days after, when a gentleman who had been most active about the Resolution, and in getting the Bishops to sign it, said to him : " Do not be angry with your brethren, they resisted as long as they could, *but we jockeyed them.*" And the same gentleman said to him four days after this : " You acted right, and I would have acted the same part in your situation : "† indeed that gentleman himself, singularly enough, never did sign the *Fifth Resolution*.

The Meeting had been held on the 1st of February ; and on the 5th, DR. MILNER printed "*A Letter to a Catholic Peer,*" which he did not publish, but circulated extensively in England and Ireland. DRS. MILNER and Poynter had been present at a dinner at the Clarendon Hotel, given in the evening of the same day of the meeting at the St. Alban's Tavern, the 1st of February. In recording in this Letter the transactions of that evening, DR. MILNER complained

* " Encyclical Letter," p. 7.

† " Encyclical Letter" of Dr. Milner, p. 8.

of some observations made by a distinguished Catholic preacher who sat near him, upon some parts of the *Observanda*, or Regulations for the English Mission ; and also of the silence of Dr. Poynter on the occasion. He went on to justify his refusal to sign the *Fifth Resolution* that morning : “ How, for example, can I, a guardian of the Catholic religion, pledge my consent to the ‘ making of adequate provisions for the maintenance of the (Protestant) religious Establishment of this kingdom,’ when a Protestant legislature, or rather, when in fact, Mr. Perceval himself is to dictate to me what shall be deemed necessary for this adequate maintenance ?.....how can I pledge myself to become a party to ‘ adequate provisions for the maintenance of the religious Establishment of this kingdom,’ although these should be consistent with the tenets and discipline of the Roman Catholic religion, if, as will certainly be the case, they should be found inconsistent with its safety ?.....I am bound to declare to you my conviction, that I should (by signing) pledge myself to give up the vital interests of my religion on a future occasion, if the same were required of me.”*

Two Letters appeared in answer to the above Letter of DR. MILNER. One from the Rev. gentleman, who admitted that he had used the harsh words “ absurd and ridiculous,” when speaking of the reasons assigned for one of the regulations in the *Observanda*, expressing his sorrow for having used them, and retracting them. But he denied having inveighed against the *Observanda* themselves, declaring that such a proceeding would have been “ opposite to his principles, convictions, and conduct.”† The other Letter was from Dr.

* “ Letter, &c.,” pp. 4 and 5.

† “ Letter to the R. R. J. Douglass,” p. 1.

Poynter, and was addressed to DR. MILNER. His Lordship explained his silence at the Clarendon Hotel, of which DR. MILNER had complained, by declaring that from his distance at the other end of the table, he was unable to distinguish what was said, and surprised by DR. MILNER's calling upon him to speak : he was ignorant of the subjects of dispute, and therefore could say nothing. Dr. Poynter next defended his conduct at St. Alban's Tavern, on the following grounds :—First, that he found nothing objectionable in the *Fifth Resolution*, but that he thought it proper not to sign it, until the four Vicars Apostolic had met and agreed to it by common consent : and that he had thought it his duty to observe, before the Resolution was put to the votes, “that this Resolution would probably involve, in its consequences, questions which would affect the spiritual interests of all the four Districts, and which, consequently, must be referred to the judgment of the four Vicars Apostolic.” He then proposed to wait till Dr. Gibson, the V. A. of the Northern District, should come to town, as the concurrence of the four Vicars Apostolic would add force to the Resolution. *Secondly*, because the noble Lord in the chair had declared that, if any specific terms should be proposed affecting the interests of religion, they should be submitted to the judgment of the Vicars Apostolic. *Thirdly*, because another noble Lord had told him in the room that DR. MILNER had declared that he would not act in this matter as V. A., but only as the agent of the Irish Bishops ; and that this declaration defeated the design of waiting for the concurrence of all the four Vicars Apostolic. In this change of circumstances, after he had entered the room, Dr. Poynter considered himself justified in signing the *Fifth*

Resolution. To this Letter was appended a few lines from Dr. Collingridge, fully concurring in the statement and views of Dr. Poynter.

In addition to what has been already given of DR. MILNER's sentiments, he argued that if the Resolution might *affect* spiritual interests it might also *injure* them : that if it might affect those of England, it might also those of Ireland ; and therefore he had moved an adjournment, till the decision of the Irish Bishops should be known ; but his motion was overruled. He also argued, that if the Resolution ought to be referred to the four Vicars Apostolic, none of these ought to sign it till they had consulted together, much less ought any lay Catholics to sign it previously to the decision of the Bishops. Moreover he solemnly protested that the tale that he would not act in the affair as Vicar Apostolic, but only as agent of the Irish Bishops, was " not only false, but also destitute of a pretence to justify its falsity ;" and he declared that if Dr. Poynter had only asked him, which he might so easily have done in the room, if it were true that he would not act in the business as a Vicar Apostolic, " he would most assuredly have held an open language, that would have shamed the whispers into perfect silence."* In another place DR. MILNER says—"The maintenance of the Protestant religion, observe, is the very subject of the proposition, both in sense and grammar. Now I again maintain that a Catholic cannot in conscience *concur* to this object. True it is, the subscriber adds a condition, that he will concur consistently with an adherence to the Catholic religion ; but this condition does not cure the radical unlawfulness of the object

* " Sup. Mem.," p. 153.

itself; because we must not do a lawful thing for a sinful purpose.”*

An account of the proceedings on the 1st was the same day sent to Ireland by deputies from that country, who had been present; and the *Fifth Resolution* was no sooner known there, than nothing but execrations were heard, and complaints that the Irish Catholics had been deceived and betrayed by their brethren in England. The Dublin Catholic Committee had been officially assured by the English Board that they “would adopt no measures but such as might be considered as auxiliary to the more powerful exertions of the Irish Catholics, and that they would regulate their conduct by that of their Irish brethren.”† Fifteen of the Irish Bishops were assembled at Dublin, with the proxies of the remaining twelve; and among other resolutions they passed the following, which plainly expresses their condemnation of the *Fifth Resolution*, while it testifies their approval of their faithful agent, and their confidence in him:—
“Resolved, that the thanks of this Meeting be, and are hereby given to the Right Rev. DR. MILNER, Bishop of Castabala, for the faithful discharge of his duty, as agent to the Roman Catholic Bishops of this part of the United Kingdom, and more particularly for his apostolical firmness in dissenting from and opposing a general, vague, and indefinite declaration or Resolution, pledging the R. Catholics to an eventual acquiescence in arrangements, possibly prejudicial to the integrity and safety of our Church discipline.”‡

* “Encycl. Letter,” Nov. 22, 1813, p. 5.

† “Letter from the Catholics of Great Britain,” dated January 26, 1808.

‡ Dr. Poynter’s “Apologetical Epistle,” No. 29.

Here was the solemn decision of a whole national Church against this *Fifth Resolution*; and surely these venerable Prelates were fully competent to understand its drift and danger. Dr. Poynter objected to this censure of the Irish Bishops, on the ground that if conditions should be proposed by the government which were adverse to the faith, discipline, and integrity of the Catholic religion, the Catholics would not be bound to accept them: the Resolution, he argued, was represented as an offer to treat with the legislature on terms of mutual security; but he should have remembered the declaration of Lord Erskine, that "the legislature never treats with subjects."* In fact Earl Grey understood the matter very differently, for he declared in Parliament that he was "*authorised*" to say that the Catholics would accept relief, accompanied with *such provisions* as the legislature should think *necessary for the security of their established Church, not contrary to their feelings*, adding that he subscribed to *every letter, principle, and word* of Lord Grenville's Letter to the Earl of Fingall, which Letter, be it remembered, among other arrangements pointed out the "proposal of vesting in the crown an effectual negative on the appointment of your (Catholic) Bishops."† It is plain, therefore, how the *Fifth Resolution* was understood by Earl Grey, who indeed had been its chief framer. After all, as DR. MILNER justly asks, "in what is that Synodical decision of the Irish prelates on the *Fifth Resolution* more severe than his own (Dr. Poynter's) upon it, when he pronounced that it would probably involve consequences affecting the

* Speech in 1810.

† "Sup. Mem.," p. 142.

spiritual interests of the four Districts.”* He therefore considered that Resolution as “a pledge to concur in any measures which *Protestant politicians should judge necessary* for the security of their religion, and which they should say was not inconsistent with ours.”† He argued that by the very words of it, the Catholic who adopts it says that he will *concur in arrangements for maintaining the Protestant religious establishments of this kingdom*; and although he engages to concur only on condition that these arrangements shall be consistent with his religion, still the concurrence remains unlawful, because we may not do a lawful thing for a sinful purpose. DR. MILNER, therefore, ever lamented the *Fifth Resolution*, as one “which separated the Irish from the English Catholics, divided the last-mentioned among themselves, carried discord into the bosom of the sanctuary, distressed the See Apostolic beyond description, and at length brought forth the persecuting and schismatical Bill of 1813.” He even considered that it had “caused more dissension and mischief among the Catholics of England, than any other measure since the divorce of Henry VIII. from his Queen Catherine.”‡

It was a relief to the zealous Prelate to turn his attention from these agitations to his new College at Oscott. The chapel of the College, which had been built by the Rev. Pierce Parry, soon after the year 1778, was now lengthened by the addition of a new sanctuary, and the dormitory over it at the same time equally lengthened. The chapel was also very tastefully decorated with plaster work, and a good painting

* “Letter on Cath. Affairs,” Jan. 19, 1814.

† Letter in *Orthodox Journal* for 1818, p. 109.

‡ “Sup. Mem.,” p. 139.

on glass of the Blessed Virgin and Holy Infant introduced as the altar-piece, executed by Egginton of Birmingham. The Blessed Virgin was trampling on the serpent's head, but with the too common mistake of representing her standing on the crescent turned upwards, instead of downwards, which will be seen to be an impossible position, when it is considered that the crescent is but the illuminated portion of the orb of the moon. Stained and ground glass was also introduced into two windows, one on each side of the altar-piece, and into three circular ones above. The front of the altar had a painting in *chiaro oscuro* of our Saviour taken down from the Cross, and two tablets over the credence-tables represented subjects emblematical of the Holy Eucharist, all three being similarly painted by the Bishop's friend, Mr. Cave, of Winchester. The chapel was reopened in the Spring of 1810, the Bishop preached again, and had a numerous audience.

The Bishops of Ireland and their agent in England, DR. MILNER, did all in their power to heal dissension and restore peace. They entreated their English brethren at least to give *a public explanation* of the Resolution, such as might prevent mischievous arrangements. DR. MILNER was satisfied that the other Vicars Apostolic were in reality as averse as himself to vetoistical arrangements, but were deterred from openly declaring their sentiments, by an ill-judged respect for a party. Not content with arguments and entreaties, he three several times went down upon his knees, and endeavoured to heal their wounded feelings, and induce them to act with perfect unanimity, and a combination of strength, in the cause of our Great

Master.”* But all his efforts for peace and unanimity unhappily did not prevail.

In consequence of a paragraph in the popular newspaper called the *Statesman*, DR. MILNER felt called upon once again, and in a more public manner, to clear up the mistakes which had arisen, and caused so much ill-will against him, in consequence of Mr. Ponsonby's statements in Parliament in 1808, which have been detailed in the preceding chapter. He wrote five Letters to the Editor of the *Statesman*, in May and June, 1810 ; which, after being copied into almost all the Irish, and several English papers, were collected and published in a pamphlet. He proved in them that his whole conduct in the affair of the *Veto* was honourable, and satisfactory to the Irish Prelates for whom he acted. An Appendix was added, consisting of a translation of the protest of the Irish Bishops against the cruel and treacherous conduct of Napoleon towards Pope Pius VII.

* “ Sup. Mem.,” p. 174.

CHAPTER TENTH.

DR. MILNER'S SERMON AT THE OPENING OF ST. CHAD'S, BIRMINGHAM. — HIS ARTICLE ON GOTHIC ARCHITECTURE IN REES' CYCLOPÆDIA. — HE PRESENTS NEW VESTMENTS TO OSCOTT COLLEGE. — PUBLISHES HIS ELUCIDATION OF THE VETO. — MEETING OF THE VICARS APOSTOLIC. — TEST AGAINST BLANCHARDISM AGREED UPON. — OPPOSITION TO DR. MILNER. — PUBLISHES HIS PASTORAL OF THE STATE AND DANGERS OF RELIGION. — ANALYSIS OF IT. — HIS ADVENTURE AT STOWE.

ON Sunday, the 17th December, 1809, the new chapel of St. Chad, in Birmingham, was solemnly opened, and DR. MILNER preached on that occasion a very powerful and argumentative Sermon, which was afterwards published. It was delivered extempore, and what was printed was entitled : “ *The Substance of a Sermon preached at the Blessing of the Catholic Chapel of St. Chad, &c.*” It is very long, filling 49 octavo pages. In this fine discourse, the preacher establishes in the first place three points, — the obligation of divine worship, — the duty of paying this at stated times and places, — and of paying it according to the ordinances which God has prescribed. Secondly, he points out the plain and easy rule by which the truth may be discovered, and the marks of the true Church ; and Thirdly, he reminds Catholics of the conditions required to secure their future happiness. The first part is addressed to those without any religion : the second, to the discordant sects of Protestants : the third, to Catholics. Of the many eloquent and stirring passages with which this Sermon abounds,

a short specimen only can be given in these pages. Speaking of the endless variety of discordant sects, the Bishop observes that "the cause of these unhappy divisions among Christians, is that they either take up with a religious system, without any rule or reason at all ; or else they adopt an erroneous rule, which leads them still farther from the truth than if they had no rule at all. Many choose their religion, as they do their clothes, from mere fancy. Still more adhere to the religion of their family, because it is that of their family ; which motive, if it were a reasonable one, ought to have determined our Pagan ancestors to persevere in the horrid rites of Thor and Woden still. It is an evident fact, however, that far the greater part of professing Christians follow that system, which best agrees with their worldly interest and reputation, being comparatively indifferent about their eternal interest."

After a lucid exposition of the true rule of faith, and of the four marks of the true Church, he thus proceeds: "What now can be opposed to these clear, convincing arguments in favour of the Catholic rule of faith and of the Catholic Church herself? Nothing, my brethren, but misrepresentation and calumny ; misrepresentation a thousand times cleared up, calumny a thousand times confuted. What we Catholics chiefly complain of is, that whereas we permit all other religious societies to explain their own systems, and we argue with them on their own acknowledged grounds, we, in our turn, are not permitted to state and explain our religion ; but our sworn adversaries fabricate a system of faith and morals for us, and by dint of sophistry and clamour endeavour to persuade the world, and if they could to persuade us ourselves that we actually believe in it. To convince yourselves

what tenets and maxims we really hold, consult our creeds and professions of faith, or our catechisms, or the celebrated *Exposition of Catholic Doctrine* by the great Bossuet. Or, what perhaps may afford you more satisfaction than any of these methods ; take some artless child between the ages of twelve and fifteen, any one whom you understand to have been well instructed in the Catholic doctrine and morality : ask him, for example, whether the crucifix which you see here exalted upon this altar is placed there to be prayed to, or adored ?” He ingeniously gives the answers of a well-instructed Catholic youth to some of the leading misrepresentations of our holy religion. In conclusion he reminds Catholics of the obligation of leading holy and edifying lives, without which the advantages of the true faith will never avail them.

DR. MILNER had been, to use his own expressions, “called upon and irresistibly pressed by that profound scholar and worthy man, Dr. Rees, to furnish the article ‘GOTHIC ARCHITECTURE,’” for his Cyclopædia. He accordingly prepared an article, which appeared in that great work in the following year, 1810. It is an able and attractive abridgment of a more elaborate Treatise on pointed Architecture, which he had written for Mr. J. Taylor’s Architectural Library. The article was well received, and has always maintained a high reputation. But the nature of the Cyclopædia did not allow DR. MILNER to avail himself of the numerous historical authorities, which he had collected, which led to the subsequent publication of the results of his labours in a separate work, published in the following year, under the title of “*A Treatise on the Ecclesiastical Architecture of England during the*

middle ages." In this work, of which three editions have appeared, the learned author details and works out the leading features of his system ; *first*, that the whole style of pointed, or Gothic architecture grew, by degrees, out of the simple pointed arch ; *secondly*, that the pointed arch itself was discovered by the intersection of a series of round arches ; and *thirdly*, that we owe both discoveries chiefly to the Anglo-Normans and English. But in this Treatise DR. MILNER has further attempted to refute the objection that pointed architecture is destitute of orders, rules, and proportions ; and maintains that there are three distinct orders of this style, the difference among them consisting in the nature of the angle formed by the pointed arch. He proves and illustrates his positions by most valuable references, historical and antiquarian, and by several highly interesting and well executed plates. But this work is so well known and appreciated, that any more detailed account of it cannot be needed in this biography.

It has been mentioned above that the new chapel of St. Mary's College, Oscott, was enlarged, adorned, and reopened, in the Spring of 1809. In January following some very beautiful and valuable vestments were bequeathed to DR. MILNER by the Rev. Charles Blount, who died at Warwick. These were at once presented by the Bishop to his new College, and formed a most important addition to the slender stock of church vestments previously possessed by the College, which were mostly very old and of little value. There were among the new vestments two sets of white, and a dalmatic and tunic of white satin, and one set of each of the other church colours, except purple, but not completed by dalmatics and tunics.

They were all very rich and in good taste, indeed the best white vestment was inferior to very few in England in richness and elegance. This valuable present enabled the clergy of the College to perform the offices of the Church with greater splendour and solemnity, and the new sanctuary of the chapel displayed the ceremonies of the Church with far more grandeur than had before been practicable.

Though DR. MILNER had exerted himself with so much zeal and energy in opposing the *Fifth Resolution*, under which he saw the *Veto* in embryo, he would leave nothing undone for the protection of the discipline of the Church; and therefore in May, 1810, he published a pamphlet of upwards of sixty pages, entitled: "*An Elucidation of the Veto.*" It was addressed to the Public,—to the Catholics,—and to the advocates of Catholics in Parliament; and is accordingly divided into three sections. In the *first*, he corrects the mistaken notions of the public at large concerning the *Veto*, and contradicts the false report that he himself had authorised Mr. Ponsonby to propose a *Veto* in Parliament, in 1808. He exposes the false and dangerous writings of the Rev. Dr. O'Connor, better known under his assumed name of *Columbanus*: he shows how the Irish Prelates were imposed upon and deceived, in 1799, by Lord Castlereagh; and how strenuously opposed are both the Irish clergy and laity "to any dominion or control whatsoever, over the appointment of their Prelates, on the part of the Crown, or the servants of the Crown."

In the *second* section, he warns Catholics against the delusive assurances held out to them that the arrangements contemplated do not threaten the least injury to the faith, discipline, or safety of the Catholic

Church ; and against placing a foolish and dangerous confidence in their political friends, who are by no means friends to their religion. He exposes the real nature and tendency of vetoistical arrangements of any kind. He denounces again the *Fifth Resolution* of Lords Grenville and Grey, one of whom wrote it in pencil, which the other covered with ink, and cites Lord Grenville's declaration in his speech in the House of Lords, on the 8th of March, that he should steadily persevere in his former views, meaning what he had stated in favour of the *Veto* in his Letter to the Earl of Fingall. He shows,—what is most important,—how false is the idea industriously propagated, that the Irish Bishops had approved of the *Fifth Resolution*. Here he cites the Letter of the Catholic Archbishop of Dublin, Dr. Troy, in answer to a Letter addressed to him by the English Catholic Board, in which that Prelate distinctly says of the *Fifth Resolution*, that it appeared to the Irish Bishops, and to the Irish Catholics in general, “to imply a pledge to sanction future arrangements for the maintenance of the Protestant religion, which might eventually prove inconsistent with the integrity and safety of the Catholic faith and discipline.”*

The *third* Section is addressed to the Protestant friends of Catholics in Parliament, and in it the Rt. Rev. writer discusses and condemns two separate plans proposed ; one by Lord Grenville, for giving to the Crown a direct interference in the nomination of Catholic Bishops ; and the other by Mr. Grattan, for depriving the Pope of his right of nomination. In a Postscript, DR. MILNER gives a very important extract

* “Elucidation of the Veto,” p. 34.

from a Letter of an Irish Catholic Bishop in answer to an official Letter from a Catholic in England, in which that Bishop declares that the Irish Prelates at their late Synod "were unanimous in the opinion that the *Fifth Resolution*, penned by Lords Grenville and Grey in such vague and general terms, suitable to present circumstances, would in any future arrangement be construed by them favorable to their *effective Veto*, which they deem necessary for the security of the existing establishments, and the *sine qua non* of Catholic Emancipation."

It was mentioned in Chapter Eighth, on the subject of the Blanchardist schism, that a test against it was agreed upon by the Vicars Apostolic in 1810. They assembled at the house of Dr. Douglass, V. A. of the London District, February 20, 1810, with the two coadjutors, Dr. Poynter of the London District, and Dr. Smith (elect) of the Northern, with two consulting divines for each of the Vicars Apostolic. DR. MILNER used to say, however, that he had not "fair play" on the occasion, having been deprived of both his theologians. The Abbé Carron was one, and was objected to on the ground of his being a Frenchman; and the other was Rev. J. Griffiths, of St. George's Fields Chapel, who was chosen secretary to the meeting. The Bishops continued their deliberations during nine days; and on the fifth day, February 24th, they unanimously agreed upon the following test: that "no French priest be allowed to hold spiritual faculties, or to say Mass in any of the four Districts, who, being called upon, refuses to acknowledge that *his Holiness Pope Pius VII. is not a heretic, nor a schismatic, nor the author or abetter of heresy or schism.*" This test was at once acted upon in DR. MILNER'S District, and

signed by the Bishop of Moulins, afterwards Archbishop of Bourges, and by every French priest, except one who left the District in order to avoid signing it.

"Happy would it have been," says DR. MILNER, "for all the parties concerned, but more especially for the hundreds who have died in *schism*, without any other chance than such as invincible ignorance affords, had that test, so unanimously agreed upon, been steadily adhered to in other Districts."* "Happy, thrice happy measures for this mission, had they not been abandoned in the London District, the birth-place and centre point of the fatal evil. Though in the frequent habit of public writing, yet, from deference to my ancient and loved friend, the Vicar Apostolic of that District (Dr. Douglass), I concurred with my other brethren in leaving the composition of our Synodical Letter, which was to have included the test against Blanchardism, as its most essential matter, to him and his R. Rev. Coadjutor (Dr. Poynter)..... I lamented that it was neither published nor adhered to in the head quarters of the schism, the London District. In short, I found that it was there smothered and *suppressed*: nor would the R. Rev. Coadjutor Prelate (at whose motion it had been adopted) condescend so far as to assign any cause for thus violating a common ordinance of the VV. AA."† DR. MILNER further complained that the Abbé Trevaux, who had been interdicted in the London District for publicly approving of Blanchardism, was restored to his faculties without any retractation, but merely on his apolo-

* Letter of Dr. Milner in the "*Orth. Journal*" for 1818, p. 224, under the signature of "A Lover of Consistency."

† "Pastoral Charge to his Clergy," by Dr. Milner, Part III. (Private), April 12, 1813, page 9.

gising privately to Dr. Douglass, and declaring that when he approved of Blanchard's book he did not know that it had been censured by his Prelate ; while DR. MILNER and the Irish Bishops called for a retraction as public as his approbation of the schism.

Mr. Charles Butler, in the Appendix to his "*Historical Memoirs of Catholics*," having undertaken to defend Drs. Douglass and Poynter in this transaction, it is proper to expose the falsity of his allegations. He says *first*, that Dr. Douglass observed that the Abbé Trevaux could not *retract* what he declared he had never maintained: but the answer to this is obvious. By his signature to Blanchard's book he had given public scandal; and he was bound to repair that scandal by a public retraction of his signature. He says *secondly*, that the Vicars Apostolic did not come to any final resolution upon the test against Blanchardism ; but we have the authority of DR. MILNER assuring us that the test was unanimously agreed upon, and *confirmed* by the Rt. Rev. Vicars Apostolic.* And we have just seen that a joint Synodical Letter was to have been issued containing the test against Blanchardism, as a common ordinance of the Bishops. While DR. MILNER at once proceeded to enforce the test, and thereby preserved his District from Blanchardism, the other three Vicars Apostolic did not publish it till eight years afterwards ; the consequences of which were, that a difference, not only of doctrine but of practice, prevailed in the Midland District and in Ireland on the one hand, where the test was fully approved and enforced,—and in the other Districts of England on the other, and especially in the London, which became the very hotbed of Blanchardism.

* "*Orthodox Journal*," 1818, p. 225 (cited above).

It will surprise no one conversant with Church history, that a Prelate so vigilant, zealous, and intrepid, as DR. MILNER, should find himself opposed and surrounded by enemies. Our English *Athanasius*, as he was called at Rome with reference to his opposition to the *Veto*, had given grievous offence by his defeat of the proposed measures of 1808, by his condemnation of the *Fifth Resolution*, by his powerful "*Elucidation of the Veto*," and by his cordial cooperation with the venerable hierarchy of Ireland. The members of the Cisalpine Club used to assemble at the house of Charles, Earl of Shrewsbury, in Stanhope-street, London, and were unsparing in their opposition to him. He seemed indeed to have incurred the almost universal displeasure of the Catholic nobility and gentry; and used to say that he was excommunicated by them all. A priest connected with a religious order, and resident in the Midland District, spent a few days in the metropolis, and afterwards wrote to a friend that he could not have conceived that the antipathy even of the clergy to DR. MILNER was carried to such an extremity, as he found to be the case. "But," he added, "in his own District, thank God, it can be said that he is universally respected, and, I think, generally beloved." But the worthy champion was never distressed or disheartened. He felt, as the undaunted patriarch of Alexandria had felt under similar opposition and desertion: "If our brethren desert us, and friends and neighbours stand afar off, and if there be none left to grieve with us, or console us, still above all these it is enough for us to make God our refuge."*

* Κἄν ἀδελφοὶ καταλειψώσι, κἄν φίλοι καὶ γνώριμοι μακρὰν ἀποστήσωσι, καὶ μηδεὶς ἐνρεθῇ, συλλυπούμενος καὶ παρακαλῶν· ἀλλ' ὑπὲρ πάντα μᾶλλον ἢ πρὸς Θεὸν ἐξαρκεῖ καταφυγή.—*S. Athan. ad Solit. Vitam agentes Epist*

Indeed he was ever most anxious to heal dissensions and restore peace, while he continued to defend the rights of religion with inflexible firmness. "God knows," said he, "there never was an instant of my life, since I came to the use of reason, in which I would not have lost my life, rather than be concerned in giving either power or influence over any part of the Catholic Church to any un-Catholic person or persons whomsoever."* A priest called upon him in December, 1810, and learned from him that he had then a work at press which he trusted would prove a complete elucidation of the whole business, in which he had been so much engaged during that eventful year. But his great object in writing this work was to do his best to bring about reconciliation and peace, which is evident from the concluding portion of it. It was published early in the ensuing year, 1811, under the following title : "*Instructions addressed to the Catholics of the Midland Counties of England, on the State and Dangers of their Religion. By the Rev. Dr. Milner, B.C., V.A. Wolverhampton, 1811.*" It is a clear and temperate exposition of his conduct and principles, and very ably written. He first takes a view of the general calamities which then afflicted the Church and its supreme head, the holy Pope Pius VII., declares that he can find no period, in which the Church had suffered so much complicated distress, and thinks the symptoms indicative of the near approach of the last day, and enough to induce preparations for fresh calamities, and a dreadful persecution. The last was an apprehension which hung

* "Instructions to the Catholics of the Midland Counties of England," &c., p. 42.

about him perpetually : he often used to speak of it. On one occasion when in company with Sir John Cox Hippisley, he observed, as he often did, that whatever might come, the human frame could only endure a certain degree of torture ; and Sir John exclaimed : “ There’s MILNER, thinking of his martyrdom.”

He proceeds, in Part II., to direct attention to the fatal, though covert mischief, which threatened the Catholics of these islands especially ; and undertakes to prove, 1st, That a plan to introduce changes into our Church discipline, incompatible with its safety and integrity, is promoted by the Legislature and by many Catholics. 2ndly, That the *Fifth Resolution* is calculated to express a disposition in those who signed it, to acquiesce in these changes. 3rdly, That nevertheless, neither the Catholics at large, nor the majority of those who signed it, nor the three Vicars Apostolic and the two coadjutors are pledged, notwithstanding their signatures, to acquiesce in the plan. It is amusing at this distance of time to observe the various schemes of the statesmen of the day for arranging our Emancipation upon their own terms, of which DR. MILNER brings forward a great number, dwelling especially upon the plan of Sir John Cox Hippisley, who insisted upon a *Royal Veto* unrestricted. DR. MILNER states very forcibly his objections to the *Fifth Resolution* ; showing that it is to be interpreted by the Letter of Lord Grenville to the Earl of Fingall ; that it alludes to an acquiescence in the proposed negative on the appointment of Bishops ; that this was even expressly mentioned in the first draft of it, and was left out only at the urgent representation that it could not be *expressly mentioned*, consistently with the pledge given to the Irish Catho-

lies. That the Irish Bishops condemned the *Fifth Resolution* from a deep persuasion that it did imply an acquiescence in vetoistical arrangements, if required by the Legislature, and that this is the highest authority which Catholics can look up to on the question.

But the venerable Prelate states other objections. He objects to the *competency* of lay Catholics pronouncing on what is, or may be consistent with the tenets and discipline of the Catholic religion ; and declares that he cannot reconcile it to his " conscience to express the most distant approbation of provisions to be made by legislators of another religion, for the security of that religion, without being able to form an exact judgment as to what these provisions will be. Another capital objection to the Resolution is, that no good and instructed Catholic can concur to the maintenance of what he is bound to consider an act of schism ;"* meaning of course the Protestant Establishment.

It has been often urged that these difficulties are removed by those words : " consistently with the strictest adherence on our part to the tenets and discipline of the Roman Catholic religion ;" but DR. MILNER considers that they do not remove the objection, because the same legislators will *decide what is consistent with Catholic discipline*. Dr. Poynter, in his *Letter to Dr. Douglass*, and in his *Apologetical Epistle*, accused DR. MILNER of overlooking or suppressing the words " on the basis of mutual security ;" here, however, DR. MILNER mentions those words, but objects equally to the Resolution, because Parliament alone will authoritatively

decide what is a sufficient security on both sides ; and those members of it, on whose exertions there was the most reason to rely for justice being done to us, have declared openly for the unlimited *Veto* ; they have even testified in my hearing that they should consider our religion as *sufficiently safe*, if the whole unrestricted *Veto* were immediately put into the hands of Mr. Perceval himself."*

Proceeding to the third part of his subject, DR. MILNER proves that the Catholics at large are not pledged to the *Fifth Resolution* ; since very few were informed of the intended Meeting where it was passed, and the so called *Catholic Board* never was considered to represent the Catholics of England ; that those who did sign it, did so under strong assurances that they would not thereby enter into any pledge whatever, and that the Resolution meant nothing, but was a mere compliment. He asserts upon similar, but much stronger grounds, that the three Vicars Apostolic and two coadjutors, notwithstanding that they signed it, and that its Parliamentary sense is so objectionable, are not, in fact, pledged to admit of a civil control over the appointment of our Bishops, nor of any other State arrangement affecting our Church discipline. For their Lordships were deceived by the positive assurance of false facts, by persons of great credit ; and the mischief would have been prevented if they had met together, and deliberated without any lay intervention. One reason alleged for the signatures of Drs. Collingridge and Poynter was, that they were told by a noble Lord in the room that DR. MILNER had declared that he would not act in this business as a

Vicar Apostolic, but only as the agent of the Irish Bishops. To this he here solemnly protests that *he never made any such declaration*, and maintains that his whole conduct proved that he *was* acting as an English Vicar Apostolic, no less than as agent for his Irish brethren. "Thus," he adds, "it is demonstrated that one Vicar Apostolic and one Coadjutor Bishop were deceived or * * * (*jockeyed*) into the subscription." The other English Prelates were deceived by "downright specific falsehoods, and it is a fact, which falls within my own knowledge, that more persons than one have boasted of this their irreligious overreaching."*

But the admirable Prelate, much more desirous of conciliation than of recrimination, quotes several Letters of the five English Bishops written to their Irish brethren, explanatory of their conduct in signing the *Fifth Resolution*, in which they express in strong terms their abhorrence of the *Veto*, and declare that any vetoistical arrangements would, if proposed to them, be at once absolutely rejected. "This is enough," DR. MILNER adds, "and more than enough, for the important purposes which I have in view. Whatever the noble Lords (Grenville and Grey) may say to these extracts, they give me entire satisfaction, and I have reason to believe they will equally satisfy the Catholic Prelates and clergy of Ireland."†

It was about this time that an adventure happened, which DR. MILNER used always to relate with great glee, and evident self-congratulation. He was honoured with the friendship of the Marquis of Buckingham, whose Lady, daughter of Earl Nugent, had become a

Catholic, but could only practise her religion very secretly. So much so, indeed, that it was understood that she had been obliged, for concealment, to make her confession to DR. MILNER as she walked with him up and down the great gallery at Stowe, and in the sight of company. This was probably the case on that occasion ; but the following admits of no doubt, as it was related by DR. MILNER himself in the year 1819 at Alton. He said that a short time before, he had called upon the Marchioness of Buckingham in London, who told him that she had much to say to him, which she could not say at that moment ; but that she should be better able to talk with him, if he would come to her party on the following evening. He went accordingly, and while the company were engaged in dancing, the Marchioness took his arm, saying that she wished to have some private conversation with him, and then and there made her confession to him.

On one occasion when he was invited to Stowe, he perceived on his arrival there, by the party assembled and the conversation which took place, that he had been invited for the purpose of being plied by all arts, to induce him to relax from his steady opposition to certain measures which some leading Catholics, as well as Protestant statesmen, were anxious to promote. He stood the assault upon him firmly ; but after being long worried, he began to be uneasy and embarrassed. When he retired at night, he revolved the adventures of the day, and considered that although he had hitherto remained firm, he might later on, through human weakness, give way, and so determined, while he was yet safe, to effect his escape from further danger. Accordingly he rose early the next morning,

came down stairs, and endeavoured in vain for some time to find an outlet. At last he managed to open a low window on the ground floor, through which he stepped out upon the lawn, with his portmanteau in his hand. He made his way to the stables, where he found a man to put his horse into his gig, and drove off, singing the Psalm : *In exitu Israel de Ægypto*, with great joy and fervent thanksgiving for his deliverance. It was very charming to hear him relate this adventure with his well known chuckle of delight, and hearty enjoyment.

CHAPTER ELEVENTH.

DR. MILNER'S SECOND EDITION OF HIS DISSERTATION ON ALTERING CATHEDRALS.—JOURNEYS AND LABOURS IN HIS DISTRICT.—HIS LETTERS TO A ROMAN CATHOLIC PRELATE OF IRELAND.—VISIT TO LUCIEN BONAPARTE.—LENTEN PASTORAL FOR 1812.—ORDINATIONS.—TRIENNIAL MEETING OF THE CLERGY.—DEATH OF DR. DOUGLASS.—DR. MILNER'S EXPLANATION WITH DR. POYNTER.—DR. MOYLAN'S PACIFICATORY VISIT TO ENGLAND.—MEETING OF BISHOPS AT DURHAM.

It has been said, that in St. Charles Borromeo: "On voyait un prelat qui ne prenait de l'épiscopat que les sueurs et les travaux:"* and this with truth may be proclaimed of the illustrious DR. MILNER. He allowed himself no indulgence, no rest; but was ever labouring indefatigably in the great cause of God's glory and the salvation of souls. He had taken indeed for his motto, and used very often to repeat: "*Salus anima-*

* Chevassu,—Medit. Eccles.

rum lex suprema." It is wonderful, and almost incredible, how much he wrote. Nor were his writings confined to works of controversy, or Catholic politics ; but he continued at intervals to devote his talents to his favourite study of architecture and archæology. Early in the year 1811 he published a second edition of his "*Dissertation on the modern Style of altering ancient Cathedrals*," with plates, dedicated to Sir Henry Englefield, Bart. This treatise, first published in 1798, was occasioned by certain alterations made in the Cathedral of Salisbury, under the direction of the celebrated architect Wyatt, which DR. MILNER considered destructive of the proportions of that noble edifice, as well as of the due disposition of its parts, and its general effect ; as also entailing ravages of its most venerable and interesting antiquities. Accordingly in this "Dissertation" he first dwells upon the following objections to those alterations ;—that they occasioned the loss of several valuable monuments of antiquity,—the violation of the ashes and memorials of many illustrious personages, and the destruction of the proportions and due relation of the different parts of the Cathedral to each other. He then refutes the chief arguments in favour of these changes:—which were, that they have strengthened the fabrick,—introduced uniformity of plan and decoration,—and greatly heightened the beauty of the Cathedral. The work is written with that sound judgment and ready discrimination, for which all his productions on architectural subjects are distinguished. He was, in fact, perfect master of the subject, and brought to it very extensive stores of antiquarian and historical research, with an ease and accuracy, which are quite astonishing, when we consider the time in which he lived, and how little

such subjects were then understood. The most glaring mistake of Mr. Wyatt was adding the Lady chapel at the East end to the chancel, and placing the communion table at its extremity, thereby lengthening the chancel to such an extent, as to destroy all its fine proportions, and render the "most sacred part of the edifice itself, no longer a Cathedral choir, but a long unmeaning portico."*

An amusing note records a declaration of Dr. Douglas, Bishop of Salisbury, at a public meeting of the Antiquarian Society, "that it was impossible either to hear, or see, from the choir, what was going on at the communion table; and that for want of rails, &c., a dog, some time before, had eaten the bread prepared for the sacrament, from off the little low table on which it was placed."† Indeed the inconvenience has been so much felt that a second communion table stands now at the upper end of the choir, and is commonly used. The verger, however, a few years ago, expressed his doubts very gravely to the present writer, as to the propriety of having two communion tables.

In this year, 1811, Dr. MILNER visited a great part of his extensive District. In the latter part of May, he gave Confirmation at St. Mary's College, Oscott, and at Birmingham. In June he confirmed at Aston, Cresswell, Caverswall, Swinnerton, and Tixall; he blessed a new Abbess (Shuttleworth) for Caverswall Convent, and professed a nun there. In July he visited Worcester, Salford, where he administered Confirmation, Oxford and Britwell; at which last he

* "Dissertation," &c., p. 23.

† Ibid. Note.

confirmed a novice. In August, he clothed a lay sister at Caverswall, visited and confirmed at Glossop, and visited Hathersage and Hassop. In the Autumn, he confirmed at Acton Burnell and Plowden, and held an Ordination at Acton Burnell, when he ordained four subdeacons and one deacon, all Benedictines. He completed a year of zealous labour by a Confirmation in November at Sedgley Park, and by ordaining a priest, on the 14th November, the Rev. Richard Hubbard, whose conversion and reception by him at Winchester have been related in Chapter Third.

The effect produced by DR. MILNER'S "*Elucidation of the Veto*" was very great; and in hopes of counter-acting that effect, Mr. Charles Butler of Lincoln's-Inn published a "*Letter to an Irish Catholic Gentleman, on the Fifth Resolution of a Meeting of English Catholics, Feb. 1, 1810.*" This DR. MILNER answered in the months of March and April, by "Two Letters to a Roman Catholic Prelate of Ireland, in Refutation of Counsellor Charles Butler's *Letter to an Irish Gentleman*; to which is added a Postscript, containing a Review of the Rev. Dr. O'Connor's work, entitled *Columbanus ad Hibernos on the Liberty of the Irish Church. By the Rt. Rev. J. Milner, D.D., F.S.A., C.A.R., and V. A. of the Midland District in England.*—1811." This is a very valuable and important production of the indefatigable champion of religion. In the First Letter he takes a view of the attacks upon the rights and jurisdiction of the Church in France, Spain, Naples, Tuscany, Austria, and the Netherlands, and especially in the very centre of Catholicity: "we now behold our venerable and beloved father Pope Pius VII. stripped of his princi-

pality, and almost of the necessaries of life, and languishing in confinement.”* He then comes to the several attempts on the doctrine and discipline of the Catholic Church in this island for the last quarter of a century, and the late similar attempt by Mr. C. Butler in his “*Letter to an Irish Catholic Gentleman.*” He declares that he has no antipathy against the learned gentleman, but rather a great respect for him. “But,” he continues, “when I continually find him, during a whole quarter of a century, undermining the religion of which I am a pastor and a guardian, by the books which he publishes himself, and encourages others to publish, and still more fatally by his secret negociations in England, in Ireland, and at Rome, with clergy and laity, with Protestants and Dissenters, with ministers of all parties and all subdivisions of parties, from Lord North down to Mr. Perceval; when I hear him lecturing his bishops, dictating new creeds, and modifying the ancient discipline, on his own theological judgment and assumed authority, I feel that it is my duty to oppose him in every way that seems most effectual for this purpose.”† The Bishop gives a succinct account of the proceedings of the English Catholic Committee, the *Protestation*, the condemned *Oath*, the *Blue Books*, his own note to Mr. Ponsonby, and his *Letter to a Parish Priest*, both of which last, Mr. C. Butler, he says, has now republished, because their author has protested against the sense affixed to his *Note*, and because he has condemned and retracted his *Letter*.

DR. MILNER begins his Second Letter by thus characterising Mr. C. Butler’s publication :—“It

* “Two Letters, &c.,” p. 3.

† “Two Letters, &c.,” p. 5.—Note.

pretends to be a defence of the *English*, but it is an attempt upon the *Irish* ; it professes great *veneration* for the authority of your Prelates ; but it is a direct *attack* upon the solemn act of your united body ; it appears to reprobate *every species* of *Veto* ; but is calculated to dispose your people to accept of *any species* of it, which he, the framer of the heterodox oath and schismatical appellation of 1791, shall find it convenient to arrange with Protestant statesmen. In short this *Irish Blue Book* is as specious in its appearance, but as mischievous in its effects, as the *English Blue Books* were.”* Though Mr. C. Butler, in a subsequent Letter to Dr. Poynter, dated August 13, 1811, is bold enough to write thus :—“ On the *Veto* I have nothing to say in addition to what I have published in my Letter to an Irish Gentleman : not one word of which Dr. Milner has refuted ;”† Dr. MILNER does decidedly answer and refute each of his positions. Thus Mr. Butler asserted that the *Veto* originated with the Irish : DR. MILNER shows that it owed its origin to Mr. Pitt. Mr. Butler denied that the *Veto*, or anything implying it, was ever broached before the recent mention of it in Parliament. DR. MILNER points out several works and declarations, which Mr. B. must have known, in which the *Veto* had been dwelt upon long before. Mr. Butler asserted that the Irish offered the *Veto*, and that their offer made a strong impression in their favour : DR. MILNER proves it notoriously false that the Irish ever did offer the *Veto* ; and shows that the unauthorised proposal of it in Parliament in 1808, never made one convert to the

* Page 35.

† “ Letter to Dr. Poynter.”—3rdly.

cause. Mr. Butler farther declared that the recall of the *Veto* made a strong impression against the Irish : DR. MILNER convicts him again of a deliberate misstatement, inasmuch as what was never *offered* could not be *recalled*. A delusion indeed had gone forth, and when it was dissipated, a reflux of bigotry followed against Catholics, but this is not to be ascribed to those who were never implicated in such delusion, but to those who were. “And so also, when it shall appear, as it will appear, that a majority of those English Catholics who signed the *Fifth Resolution* will not abide by what our Parliamentary friends consider as the natural sense of it, they will be overwhelmed with reproaches, and will clearly see how much better they would have consulted their worldly reputation by rejecting it, than by subscribing to it.”* These are some of Mr. Butler’s assertions, which DR. MILNER refuted ; and yet he boasted that he had not refuted a single one ! The Bishop says much more in answer to other assertions of Mr. Butler respecting the *Veto* and the *Fifth Resolution* ; “the obvious and received sense of which” he declares to be, “that he (Mr. B.) will enter into arrangements for preventing the appointment of able and zealous Bishops, in order to prevent conversions from the Protestant to the Catholic religion. In vain does he harp upon ‘*This basis of mutual satisfaction and security* :’ because *this basis*, as I have proved, is too *narrow* to be a *secure* one ; and because, from the *nature of the thing* and the declarations of our Protestant friends, we are perfectly convinced that they will judge of, and decide upon what is, and what is not *conformable to our faith and*

* Page 45.

discipline ; of what is a sufficient security to the Catholic, as well as to the Protestant Church."*

To these Letters is appended a Postscript of fifty pages, in which DR. MILNER analyses the principal matters contained in three late schismatical pamphlets, under the title of "*Columbanus ad Hibernos.*" The author of these was an Irish priest, the Rev. Dr. O'Connor. He had been educated at the Ludovisian College at Rome, and ordained in the Cathedral of St. John Lateran. He became a parish priest in Ireland ; but several years before this publication, he sold his Irish MSS., abandoned his politics, his parish, and his country, and became librarian to the Marquis of Buckingham at Stowe. He had intrigued and canvassed in the hope of being elected to the See of Elphin, and had even made promises to a certain English priest, in connexion with his expected promotion. The uncanonical means, however, by which that promotion was to have been effected, were frustrated by his rejection by the Chapter of Elphin ; and DR. MILNER considered that his publication was the result of being stung with disappointment, which led him to threaten the Irish hierarchy with the full effect of those arrangements, which would subjugate them and their discipline to the control of Protestant statesmen. The three pamphlets of Dr. O'Connor, under the assumed name of *Columbanus*, were an attempt to stir up the Irish to adopt a new system of Church discipline, and become more closely bound to the state ; in fact, he openly advocated the *Veto*, and opposed the canonical election of Catholic Bishops. These pamphlets were absolutely *schismatical*, and

whoever should adopt them would cease to be a Catholic. DR. MILNER, professing merely to analyse these pernicious publications, furnishes in reality the principles of a solid refutation as he proceeds. *Columbanus* had loaded him with copious abuse; the Christian Bishop does not revile again; but to his final tirade against DR. MILNER's defence of miracles, contents himself with a solid refutation of his objections to the miraculous cure of Winefrid White, of which he had published "*Authentic Documents*" a few years before.

Thus did this laborious Prelate continually labour with his pen, as in every other way, in which he could promote the great objects always uppermost in his mind, the glory of God, the defence of religion, and the salvation of souls. He had indeed some time before fully determined to undertake a history of England; but this important and laborious work he never accomplished, which is exceedingly to be regretted. He was blamed, at this time, however, for writing in an Irish paper, called "*The Harp*," because it was understood to be edited by a man who had joined in the Irish rebellion, and was banished from his country: but he did so in consequence of the publication in that paper of the authorised speeches of Sir John Cox Hippisley.

In the Autumn of 1811, DR. MILNER paid a visit to Lucien Bonaparte, brother of Napoleon, who lived on his *parole* near Worcester, and was permitted by Government to go any where within a distance of thirty miles. It was considered by some persons that DR. MILNER had rather too favourable an opinion of Lucien; and that his visiting him was somewhat imprudent, and likely to give offence to the Government. But DR. MILNER had too great a mind to be influenced by

such apprehensions: though his intimacy with Lucien and his family was well known, no mischievous consequences appear to have resulted from it.

To his Lenten Pastoral for the next year, 1812, DR. MILNER appended two notes. One was to inform the Clergy of his District of the test agreed upon by the Vicars Apostolic, at their Meeting on the 24th of February, 1810, against Blanchardism; and the other was in these terms: "It is proper also that they (the clergy) should be informed that a certain priest, the Rev. Dr. O'Connor, who resides on the borders of the Midland District, and whose spiritual relations have been greatly within that District, has no spiritual faculties or authority to offer up the Holy Sacrifice in it; and as he perseveres in publishing the most irreligious and schismatical errors, to the great scandal of the Church, he is not to be considered (without a public retraction) as being in a fit state to receive any sacrament."

The good and zealous Prelate held Ordinations on the 25th, 26th and 27th of May, in which several church students from Sedgley Park received the four Minor Orders, and other candidates were promoted to the subdeaconship. On the latter day, Henry Weedall and William Wareing were ordained subdeacons, and Samuel Jones, deacon. On the 27th, were ordained two priests, the Rev. Edward Pugh, and the Rev. Edward Richards, O.S.F.

On the 2nd of June, he held the triennial Meeting of his clergy in his chapel at Wolverhampton. His exhortation embraced nearly the same subjects as at the preceding meeting of 1809, already detailed. He added, however, an account of the means employed to continue a succession of pastors at Oscott

College, of certain funds withheld, and of others recovered, exhorting all to exert themselves in this great work. In July, he administered Confirmation at Wooten Waven, and at Aston, near Stone.

The Vicar Apostolic of the London District, Dr. John Douglass,* died on the 8th of May, 1812, and his coadjutor, Dr. William Poynter, Bishop of Halia, succeeded him as Vicar Apostolic. This Prelate had written several Letters to the Archbishop of Dublin, Dr. Troy, in hopes of satisfying the Irish Prelates on the subject of the *Fifth Resolution*. In these letters, Dr. Poynter had made strong charges against the twenty-nine Bishops of Ireland, and their agent in England, DR. MILNER. In hopes of clearing up the misunderstanding, DR. MILNER wrote "*An Explanation with the R. Rev. Dr. Poynter, Coadjutor L.D. —By the R. Rev. Dr. Milner, V.A.M.D.*" It was a work of 108 octavo pages, but though printed it was never published. The Bishop first lays down twelve important maxims, which ought to guide the Bishops at the critical time of his writing. He next takes in order the several complaints against himself and his Irish brethren, and answers them ; in the course of which he details at some length the proceedings at the Tavern dinner the day before the meeting at St. Alban's Tavern, Feb. 1, 1810, and the proceedings of that day, when the fatal *Fifth Resolution* was agreed to. Having mentioned what has been recorded above in Chapter Ninth, that a certain gentleman, who was chiefly instrumental in inducing Drs. Collingridge and

* This Prelate's name has frequently been written *Douglas* ; but the writer of these lines has his own autograph signature now before him, *Douglass*.

Poynter to sign that Resolution, met him soon after and said : "Do not be angry with your brethren ; they resisted as long as they could, but we jockeyed them," he relates another memorable occurrence : "Happening to drive with the same gentleman, on the day week of the (first) Tavern Meeting, Feb. 7 (by which time letters had arrived from Dublin, announcing the total failure of the *Fifth Resolution*, in its intended effect, in Ireland), I saw him enter the room with a dejected countenance, and I heard him sigh out the following sentence : ' It is hard to be tyrannised over in this manner by Protestant Lords.' Upon this I exclaimed : ' So then I have won my wager, have I ?' (we had actually laid a wager on the event). He replied : ' To be sure you have ; you knew Ireland better than we did.' I rejoined : ' Then I acted right on the 1st inst. ; and you would have acted the same part in my situation.' His answer was : ' Most certainly.' " *

DR. MILNER is particularly powerful upon Dr. P.'s main complaint, repeated in all his letters, that the *Fifth Resolution* is neither *vague* and *indefinite*, nor *pledges* Catholics to arrangements, *possibly injurious to their religion*, as stigmatised by the Irish Prelates. "But think, R. R. Sir," says DR. MILNER, "have not you yourself publicly said both these things ? You said in your speech at the Tavern, that it would *probably* involve in its consequences questions, &c.' Certain objects, then, to which it extends, are *contingent*, and these objects are not *expressed* either in the *Resolution*, or even by yourself. What so evident, then, as that the *Resolution* is in this respect *vague*

* "Explanation with Dr. Poynter," page 25.

and *undefined* ? Again you say, that these ‘consequences probably involve questions which will *affect spiritual interests*, &c.’ If they may *affect* them, they may *eventually injure* them ; which is the qualification you complain of in our *Seventeenth* Resolution, as applied to your *Fifth*.”*

DR. MILNER mentions the serious complaint of the Irish Prelates, that Dr. O’Conor has not been restrained in the London District from his calumnious and irreligious railing against them, and his unremitting schismatical attempts against their national Church. The second part of this “*Explanation*” is devoted to Blanchardism, and DR. MILNER comments strongly on five pleas alleged by Dr. Poynter in defence of the conduct of Dr. Douglass and himself in removing the suspension of the Abbé Trevaux, without requiring from him a public retraction ; by which, as the Irish Prelates declared, “schism, though unintentionally on the part of Bishop Douglass, is openly countenanced, to the great injury of religion.” In the third part, DR. MILNER treats of the *Veto*, and answers Dr. Poynter’s “cavils and retorsions” against the Irish Bishops and himself on that subject. He alludes to Dr. Poynter’s praise of his “*Letters to a Prebendary*,” and to a passage in one of Dr. P.’s letters, where he says : “DR. MILNER would have done well for his reputation, if he had ceased to write after the date of those letters.” This DR. MILNER meets by mentioning in very modest terms the favourable reception of several of his subsequent works ; but he adds : “Has my late *Treatise on Ecclesiastical Architecture* met with no applause among the ingenious and

* “*Explanation*, &c.,” p. 32.

learned? Whether deservedly or not, this last work has gained me more reputation than any I have yet written.”* He most ably answers the charge that the Irish Bishops and himself interfered with the concerns of the London District. He concludes with recording his many efforts to bring about peace and concurrent action among the Vicars Apostolic, and his having gone upon his knees before Dr. Douglass, Dr. Poynter, and other clergymen, and knelt another time to Dr. Douglass, to soothe their groundless irritation, and engage them to concur with him in the common cause of our holy religion. “At the present time,” he says, “if I know my heart, there is no sacrifice, whether of reputation, fortune, or of life itself, which I would not cheerfully make to engage all my brethren and you to unite, hand and heart, in securing and promoting this all-necessary concern. Nevertheless, I am not disposed to give up the kernel for the shell, the substance of religion for the appearance or it. ‘Speciosum est, nomen pacis et pulchra est opinio unitatis: sed quis ambiget eam solam esse pacem Ecclesiæ, quæ est Christi?’ S. HILAR. contra Auxent.”†

After an Appendix containing various documents on Blanchardism, DR. MILNER adds a Postscript relative to a new work of Dr. O’Conor, which he had just received, of a more violent, if not more openly schismatical character than even his previous publications. He places several extracts before Dr. Poynter, hoping that he will, in conjunction with Dr. Douglass, put an end to every compromise with this dangerous enemy of the Church, no less than with his allies, the Blanchardists. “With me,” says the

* “Explanation, &c.,” p. 79.

† “Explanation,” p. 95.

learned Bishop in conclusion,—“with me stand the Prelates of the Catholic Church, with you the O’Conors, the Charles Butlers, and the Blanchardists !”

It was indeed most desirable that a good understanding should be brought about between the Irish hierarchy and their agent DR. MILNER on the one side, and the three other English Vicars Apostolic on the other. In hopes of effecting this, a pacificatory mission was undertaken, with the approbation of his episcopal brethren, by Dr. Moylan, Bishop of Cork, who came over to England with his Dean, Dr. Macarthy, in July, 1812. After an unsatisfactory interview with the V. A. of the Western District, Dr. Collingridge, he proceeded to London, where he was received with much courtesy and fair promises, which however only proved delusive. One great object of his mission was to obtain from Dr. Poynter an authentic copy of the Abbé Trevaux’s *Retractation* of his signature to the schismatical book of Blanchard, mentioned in the last chapter. He had been promised a sight of this *Retractation* ; but no such document was ever in existence, the Abbé having been restored merely upon his making a personal apology to Dr. Douglass. Dr. Moylan then proceeded to visit his friend DR. MILNER at Wolverhampton, and prevailed upon him to accompany him to a meeting of all the four Vicars Apostolic at the house of the senior, Dr. Gibson, at Durham. Dr. Collingridge was unable to attend, but the other three met Dr. Moylan there, and there were also present Dr. Smith, coadjutor to Dr. Gibson, Dr. Macarthy, and the Rev. Messrs. Gillow and Bramston.*

* Postscript to DR. MILNER’S “Pastoral on the Jurisdiction of the Catholic Church, in three Parts.” 1813.

At this meeting, August 21st, 1812, Dr. Moylan proposed, and Drs. Gibson and MILNER agreed, that without alluding to past differences, they should concert measures for preserving the Jurisdiction, Discipline, and Unity of the Church in future : but Dr. Poynter insisted that satisfaction was due to him for the affronts offered him in DR. MILNER's printed, but not published, "*Explanation with Dr. Poynter.*" After much vague conversation, it was proposed by Dr. Moylan that a project of pacification should be adopted, which had been drawn up by himself and DR. MILNER, with the advice of Dean Macarthy. It first repeated the Resolution of the Irish Prelates, Sept. 14, 1808, to the effect that they deemed it inexpedient to concur in any change in the canonical mode of appointing Bishops, unless a different discipline should be authorised by the Holy See : and secondly, it declared that no priest should be permitted to exercise any sacerdotal functions, who, when called upon, should refuse to sign the test against Blanchardism, and that all priests suspected should be called upon to make the required declaration. Unfortunately this project was objected to, and the meeting broke up that day without coming to any conclusion.

On the following day, August 22, Dr. Gibson, the senior V. A., proposed that all should sign the following formula : "Having conferred together, we find that we are all of one faith and communion:" but Dr. Moylan objected that he could not carry back so vague a declaration, as any adjustment of the existing differences. DR. MILNER also observed that the publication of it would every where expose their Lordships to ridicule, and insisted on the necessity of a public declaration against any vetoistical arrangements as


the only way to satisfy the Catholics of both islands, and to secure the discipline of the Church from the attempts which politicians on both sides were meditating against it. The meeting closed without making a single step towards the desired pacification. Previously, however, to separating, DR. MILNER, anxious to promote charity, read an apology to his brethren for any expression in his writings which they might deem offensive, and to Dr. Poynter in particular. He was proceeding to volunteer further concessions and pledges, when he was told: "All this signifies nothing, unless you give up the substance of the differences." This in fact meant that he must acknowledge it right to sign the *Fifth Resolution*, and to restore the Abbé Trevaux without any public retraction. The reader will readily judge how likely DR. MILNER was to agree to such proposals.

Thus the mission of Dr. Moylan produced no result, except that, a little before his and DR. MILNER's departure, on the 23rd, Dr. Poynter put into the hands of Dr. Moylan a Letter, in which himself and his venerable colleagues engaged to be "vigilant in preventing, and firm in resisting, any innovations, or measures prejudicial to the unity or authority of the Catholic Church, to the sacred rights of the Apostolic See, or to the integrity or security of our holy religion, in its faith, morality, or discipline." But, as DR. MILNER observed, in rejecting the resolutions proposed by Dr. Moylan and himself, they rejected the very means of accomplishing all this. Had these resolutions been adopted, peace would have been restored, the mischievous *Fifth Resolution* would have been rendered innoxious, and the Blanchardist schism would have been repressed.

CHAPTER TWELFTH.

PASTORAL VISITS AND CONFIRMATIONS BY DR. MILNER.—ADVENTURE ON ONE OF HIS JOURNEYS.—PACIFICATORY MEETING AT THE LONDON RESIDENCE OF LORD CLIFFORD.—DR. MILNER'S "RE-STATEMENT OF THE CONFERENCE," AND HIS "MULTUM IN PARVO."—HIS PASTORAL ON THE JURISDICTION OF THE CHURCH, IN THREE PARTS.—THE BILL OF 1813 INTRODUCED INTO PARLIAMENT.—DR. MILNER'S "BRIEF MEMORIAL UPON IT."—FATE OF THE BILL.

DR. MILNER found consolation and refreshment under his severe struggles, and the trying opposition which he met with in the sacred cause of Catholic unity and ecclesiastical discipline, in the assiduous discharge of the immediate duties of his episcopacy. On the 9th of October, 1812, he ordained another priest, the Rev. Thomas Tysan, and placed him at Sedgley, to assist his aged Vicar General, Rev. John Perry. In October also he began another of his long journeys in his wide District, and during that, and the two succeeding months, he confirmed at the following places : Baddesley Green, for the congregations of that place, Grove Park, and Solihull ; Coventry and Wappenbury, Bosworth, Holt, King's Cliffe, Irnham, Worcester and Spetchley, Blackmore Park, and Little Malvern, Coughton and Beoley, and finished by confirming at Sedgley Park, on the 13th December, 36 of the boys at school there. On the 18th of December, he ordained priest, the Rev. John Beaumont from the College at Stonyhurst.

DR. MILNER usually performed his journeys in a gig of very plain construction and homely appearance. It had no armorial insignia, but his favourite monogram,  on a gilt oval on the back of the vehicle. He was always unwilling to press upon the scanty means of his clergy, and usually put up at some inn near the chapel. He never went to a first-rate inn, but preferred an inferior house, and was generally shown, at his own request, into the Commercial Traveller's Room, where he used to say, he often picked up valuable information from the conversation which he heard, and in which he occasionally engaged. On one of his journeys in Leicestershire, Mrs. Nevill of Holt Hall had given him some live eels ; for he was very fond of fish of all kinds. These he was carrying with him, in a basket fastened behind his gig ; but he had not gone far before some of them got out, and dropped about the road. This of course he did not see, and he would probably have lost them all, but for a gentleman on horseback who overtook him on the road, and informed him of his loss. They both got down, and the gentleman, whose name was Cook, helped him to recover and secure his fugitives. DR. MILNER thanked him cordially for his kind service, said it was right that he should know whom he had thus assisted, and informed him that he was a Bishop. " Then," said Mr. Cook, " you ought to be Bishop of *Ely*."

In the following year, 1813, DR. MILNER ordained priest on the 12th of March, Rev. Samuel Jones, the second of five brothers, all of whom became priests, and were ordained in succession by DR. MILNER : and on the 15th of April he gave the tonsure and four Minor Orders to John Bede Polding, now Archbishop

of Sydney, and to William Placidus Morris, the revered and beloved Bishop of Troy.

The year 1813 was a most eventful one for the cause of Catholic Emancipation, and for the illustrious subject of this biography. On the 19th of February a meeting took place at the residence of Lord Clifford, in Portman-square, London, at which were present the Earl of Shrewsbury, Lord Clifford, the Hon. Robert Clifford, DR. MILNER, Sir Rd. Bedingfeld, Messrs. Maxwell, Constable, Edwd. Jerningham, W. Sheldon, C. Sheldon, Jos. Weld, Charles Butler, and T. Stonor. This meeting was held in consequence of several conferences between DR. MILNER and Lord Clifford, in which that noble Lord had expressed the most orthodox and religious sentiments, and promised DR. MILNER all the redress in his power for remedying certain measures, of which the Bishop had complained, as injurious to our holy religion, and disrespectful to the Vicars Apostolic and clergy, and especially to himself. The real business of the meeting was to establish a right understanding and cooperation between the laity and the Bishops and clergy, and himself in particular, who had been exposed to obloquy and persecution from some of the leading Catholics ever since the year 1791. DR. MILNER was satisfied with the assurances given him at the meeting that the grievances should be remedied, and understood those present to concur in the edifying sentiments which Lord Clifford had often expressed to him, that he would oppose all further securities, except by such an oath as should be approved by the Bishops. Mr. Charles Butler was invited to this meeting, and though its real object was to consider DR. MILNER's public grievances, he obtained a hearing before the Bishop,

and read from a paper several charges which he alleged had been published by DR. MILNER against him, and complained of as false and unjust. A "*Statement of the Conference*" was afterwards published, with the signatures of C. Butler, Lord Clifford, and T. Stonor; in which it was said that "it appeared to the *satisfaction* of every one present, and was *admitted by Dr. Milner*, that the following *charges* which had been brought by Dr. Milner against Mr. Butler, and which the latter *disproved*, were *wholly founded on mistake*." DR. MILNER felt obliged to meet this by a "*Re-statement of the Conference*," dated April 22nd;* in which, though he declared himself able to show the falsehood or inaccuracy of every word printed above in Italics, he proceeded to defend himself against all the alleged charges in order.† After this meeting, however, the best understanding existed between him and the lay personages present, who communicated with him in the kindest and most confidential manner. This he returned by writing and publishing a paper, which he entitled "*Multum in Parvo*," which was allowed to have greatly forwarded the Catholic cause. It was addressed to a Member of Parliament, and was a temperate exposition of the arguments for the Catholic claims, with a fair statement and refutation of the objections against them. On the subject of securities, it proclaimed the grand security afforded by the Catholic Oath; and concluded in these remarkable words: "As to the exchange you have talked of between the Legislature and its Catholic subjects, I own it is the most extraordinary thing I ever heard of, and

* Published in the *Orthodox Journal* for 1813, p. 94.

† These will be noticed further on under the year 1822.

the proposal of it almost reduces me to despair. In fact, what have we left to give you, legislators, in return for the common rights of loyal subjects, which we ask of you ? We have already, in form of oaths devised by yourselves, given you our fealty, our services, our purses, our lives, our public prayers and instructions : in short, we have absolutely nothing left to give but our hearts, which we now offer you : this, however, is an invaluable present, whether made to a state, or to an individual.”*

In his Pastoral for the Lent of this year, the ever vigilant BISHOP MILNER had signified that he had “other matters of spiritual import to communicate, which he should take another opportunity of communicating.” Accordingly he addressed and published “*A Pastoral Charge on the Jurisdiction of the Catholic Church ; addressed to the Catholic Clergy of the Midland District. By the R. R. Dr. Milner, B. C. V. A.*” It is dated March 24, 1813. Ever alive to the dangers which threatened religion, DR. MILNER feared that the Bill, which was known to be framing by a Committee of the House of Commons, was but too likely to affect essentially the jurisdiction of the Catholic Church ; and he saw with grief that several Catholics even were lending their aid to interrupt or restrain that jurisdiction. The Bishop points out the Rev. Dr. Charles O’Conor (*Columbanus*) as the most determined foe to the spiritual jurisdiction of the Church ; he having published more than half a dozen volumes “replete with heterodox, schismatical, and anarchical doctrines ;” and proceeds to comment upon certain passages of the first number of *Colum-*

* “*Multum in Parvo*,” p. 4.

banus ; these he shows to be *schismatical*, and the object of the whole work is, he declares, *to excite to a schism*.* He next denounces another writer, Mr. John Joseph Dillon, who “is found to be ignorant of the very first principles of the Catholic religion, and by his obstinacy in adhering to his schismatical errors, does in fact unchurch himself. He is, as might be expected, the firm ally of the excommunicated Dr. O’Conor, and accordingly they pay each other the loftiest compliments in their respective publications.”† Mr. Dillon advocated the *Veto* in the broadest terms, witness the following passage in his “*Letter to Mr. Canning* ;” “I have never felt any objection to *invest the Crown with an effectual negative upon the appointment of Catholic Bishops*.” DR. MILNER, passing over several other writers, denounces the plans of Sir John Cox Hippisley for the subjugation of the Church to the temporal power of a Protestant Government, which, if ever adopted, would require us to prepare for persecution, instead of relief. Sir John’s plan was to enact an unrestricted *Veto* upon the appointment of our Bishops, with a Crown Office to revise all correspondence with the Holy See, and this was actually embodied in the Bill soon after brought into Parliament.

DR. MILNER printed, but did not publish, two succeeding Parts of this “*Pastoral* ;” Part II. being dated March 30, and Part III. April 12, 1813. They are chiefly on matters of doctrine, and occasioned by certain publications, of a very different character from those above, the object of them being innocent and

* Dr. O’Conor died at Ballinagar, in Ireland, July 29, 1828.

† “*Pastoral*,” p. 11.

laudable, and their errors to be palliated on the score of oversight or human infirmity. Still the Bishop had been called upon by some of the most respectable of his clergy, to give his judgment upon them, and he felt bound to do so. These two parts of his Pastoral were sent only to the Bishops, to his own clergy, and a few distinguished Catholics, but marked "*private*." He first reviews "*The Faith of Catholics*," published a few months before, under the joint patronage of the Rev. Joseph Berington and the Rev. John Kirk. This is well known to be a collection of passages from Scripture and the Holy Fathers, attesting and confirming certain doctrines of Catholic faith. The chief objection to it was, that it adopted as its text, an exposition of doctrine, known by the name of "*Roman Catholic Principles in reference to God and the King*," first published in the reign of Charles II. The work of Berington and Kirk contained a letter to Dr. Poynter in answer to certain remarks and queries made by his Lordship to Mr. Berington, who resided in his District. DR. MILNER informed Dr. Poynter of his intention to make some remarks also on the work, the other editor of which, Mr. Kirk, belonged to the Midland District, signifying that if he was dissatisfied with the use made of his name, and the answers made to his observations, he DR. MILNER, would say whatever he should be pleased to dictate to him on those subjects. Dr. P. declined giving any answer ; and DR. MILNER proceeded to discharge his own duty with regard to the work, and the answers.

He remarked that in neither of its forms, as it appeared in the 17th and 18th centuries, was the "*Principles*" approved by due authority : and that no two editions of it agree even upon essential points of

doctrine. Moreover, though professing to be *The Faith of Catholics*, it does not contain a word about the Unity and Trinity of God, the Incarnation and Divinity of our Saviour ! He then examined some of its propositions. One declares that “ The merits of Christ are not applied to us *otherwise* than by a *right faith*.” This, as it stands, sanctions the condemned errors, that man is justified by faith alone, and that Infant Baptism is of no avail. Another proposition declares that “ *the Pastors of the Church are the body representative*, either *dispersed*, or convened in Council.” This, he says, insinuates that they derive their authority from earthly constituents, and deliver the faith in the name of those constituents, and not of God ; an error condemned as heretical in the late condemnation of the Synod of Pistoia by Pope Pius VI. He says also that as it makes no distinction of pastors, it savours of the schismatical doctrine of the Calvinists, recently condemned also in Dr. O’Conor, by the Prelates of Ireland. DR. MILNER censured another proposition which declared it “ no article of faith that the Church cannot err in matters of fact, or discipline ;” and the suppression of the Pope’s title of *Vicar of Jesus Christ*, as also the ascribing to him merely *peculiar powers* in the Church, which implies no superiority over other Bishops, but is compatible with a *perfect equality*, each one having *his peculiar department*. He points out some other inaccuracies, and especially a more formal and dangerous error where it is said : “ We *believe* matrimony to be a Sacrament of the new law, instituted by Christ ; whereby a new dignity is added to the *civil* contract of marriage, and grace given to those who worthily receive it.”

The Bishop next denounces the mixture of erroneous and dangerous morality in two sets of Sermons of the Rev. James Archer, more especially those on Humility, on the Passions, and on the Means of subduing the Passions ; and mentions having witnessed a learned priest “breaking short off, as he was reading one of the said Sermons to his congregation, his conscience not permitting him, as he afterwards told me, to proceed with the lecture. In like manner,” continues the learned Prelate, “the preacher’s disdain of controversy,—his affected liberality in soothing, rather than rousing the just apprehensions of his heterodox and schismatical hearers, and his indulgent compounding with the dangerous amusements of the theatre, are of quite an opposite tendency to the lessons of the holy Fathers, and approved Doctors of the Church in all ages.”* DR. MILNER was so apprehensive of evil from these Sermons, that he absolutely forbid them to be publicly read in the chapels of his District ; and even when asked by some priests if they might read them to their congregations, provided that they looked them over beforehand, and omitted all objectionable matter, he was always inflexible in refusing such permission : the writer has more than once heard him declare that he could not allow them to be publicly read at all in the chapels of his District. DR. MILNER concludes Part II. of this energetic Pastoral with a denunciation of the *Bible Societies*, which some misguided Catholics had begun to show a disposition to imitate, and with laying down the sound maxims of Catholic doctrine and practice on the subject of the Holy Scriptures.

* “Pastoral,” Part II., p. 9.

Part III., which concludes this Pastoral, is an admirable history and exposure of the Blanchardist schism ; of which he says: "A real and fatal *Schism*, much more malignant in its nature, and far less excusable in its pretexts, than that of the Donatists, has, for nearly twelve years past, subsisted in this heretofore most pure and edifying portion of Christ's fold." The Bishop complains that the test agreed upon by the four Vicars Apostolic in 1810, had never been enforced in the other Districts, which had created great confusion and difference of discipline, so that schism was openly countenanced in the London District especially. He then lays down certain declarations and regulations for the Midland District, made with the advice of some of the most learned and pious of his clergy. In these he concurs with the Irish Bishops in their condemnation of Blanchardism, and renews his protest against the release of the Abbé Trevaux from the censure justly inflicted upon him by Dr. Douglass, without any public retraction: he protests against the suppression of the Test against Blanchardism in the London District, as weakening the cause of unity, as a desertion of himself in his efforts to defend it, and disrespectful to him as the second Vicar Apostolic in seniority and rank. He interdicts the authors of the numerous productions in support of Blanchardism from the exercise of ecclesiastical functions in his District ; and requires that all ecclesiastics suspected of Blanchardism be refused faculties or permission to say Mass, unless they declare, verbally at least, their assent to the Test. A Postscript is appended to this very important Pastoral, which, as already noticed, details Dr. Moylan's mission to England, and the proceedings of the meet-

ing of Bishops at Durham, on the 21st and 22nd of August in the preceding year.

Too truly did DR. MILNER predict, at the close of the year 1810, that there was "a settled plan formed by eminent statesmen, and promoted by the general disposition of the legislature, and the efforts of some Catholics, to introduce changes into our Church discipline, incompatible with its safety and integrity."* He also proceeded to prove that the *Fifth Resolution* was intended by its framers, and is calculated to express a disposition in the Catholics who signed it, to acquiesce in these changes."† Hence the Irish Bishops condemned that Resolution, as "pledging Roman Catholics to an eventual acquiescence in arrangements, possibly prejudicial to the integrity and safety of our Church discipline."‡ DR. MILNER foresaw that when a new Bill should be brought into Parliament for our Emancipation, it would be grounded on these pledges; and this year witnessed the sad fulfilment of his prediction. From the circumstances and terms of its forerunner, *The Fifth Resolution*, there was reason to fear that the Bill of Relief, as it was termed, would turn out to be a Bill of persecution; but no Catholic alarmist ever conceived it would be of so oppressive a nature as it proved to be."§

On the 30th of April, 1813, Mr. Grattan brought in his Bill for Catholic Emancipation, which was read a first time. Mr. Canning gave notice of certain

* "Instructions to the Catholics on the State and Dangers of their Religion," p. 27.

† Ibid.

‡ Synod of Feb. 26, 1810.

§ "Supplementary Memoirs," p. 196.

clauses which he was desirous to introduce, and to have printed with the Bill. On the 11th of May, Mr. Grattan's Bill was read a second time, and a few days after, two sets of clauses suggested by Mr. Canning were printed. These were followed by other clauses proposed by Lord Castlereagh. The Bill thus amplified, and clogged with intolerable restrictions, was read a second time on the 13th of May; and on the 19th, the House went into Committee for its further consideration. The ever vigilant MILNER was anxiously alive to the dangerous, oppressive, and schismatical nature of this Bill, which he has well characterised in a few words. "It contains four or five different sets of galling restrictions, so as to constitute it a Bill of *pains and penalties*, rather than of relief, and it enjoins no fewer than six new oaths, adapted to the purposes of the restrictions."* He further observes that as the clauses of the Bill were in some instances *schismatical*, attributing spiritual jurisdiction where it does not exist, and rejecting it where it does exist, the chief opposition to it was naturally to be looked for from the Catholic Bishops. DR. MILNER at least was determined to do all in his power against it. He resolved to proceed at once to London, and when on the point of setting out, wrote thus to his excellent friend and successor at Winchester, Rev. Thomas White: "I shall be baited like a bull, but I am ready to encounter the white bears of Hudson's Bay, and the kangaroos of Botany Bay, rather than yield. I would willingly endure all sorts of sufferings for my own sins, but for the sins of the episcopacy I have nothing to answer." He hastened to London,

* "Sup. Mem.," p. 196.

and on the 20th of May, the day after his arrival, sent a note to Dr. Poynter to ask whether his Lordship would join him in *openly opposing* Mr. Canning's clauses. He did not ask him *officially to condemn them*, as it was afterwards falsely represented, for they were not then exactly defined, but merely to join him in *openly opposing* them. Dr. Poynter answered that he did not know what the clauses were. As the whole Bill, with both Canning's and Castlereagh's clauses, was circulated in print on the 21st, Dr. MILNER again inquired, in a second letter, if Dr. Poynter would then, at least, join him in *openly opposing them*. To this he received no answer; and in consequence drew up a paper, which he entitled, "*A Brief Memorial on the Catholic Bill*," which was printed and partly circulated the very same day among members of Parliament. This paper bears evident marks of haste and anxiety: the style and language are clumsy and diffuse, and it might have been made much more effective by judicious condensation. Still the substance and reasoning of it are excellent, and unanswerable. It shows that the Bill would cause more jealousy and animosity than any innovation since the Revolution:—that it would exclude from the benefits of the constitution, and oppress the Catholic Bishops and clergy, leaving them at the mercy of a few lay persons, and degrading them in their civil and social characters:—that the tendency of the proposed clauses is to render the constitution of the Catholic Church in a great degree democratical, and to subvert the religion, which the Bill professes to protect:—that no Catholic could, without schism, become a Commissioner under the act:—that it is incompatible with the character of the Catholic Prelates and clergy to

subject their correspondence with the Holy See to the opinion of laymen; nevertheless, that they are ready to swear that they will not so correspond on any matter affecting the Government or Establishment in Church or State, or on any political subject. This is the substance of DR. MILNER'S *Memorial*. How strongly he felt the objectionable character of the Bill, may be gathered from the many articles which he wrote against it at different times for years afterwards. Thus he calls it "that most infamous Bill, the like of which was never devised by Cecil, or Shaftesbury, or Robespierre himself. This Bill was contrived with a heart and malice which none but *the spirits of wickedness in high places*, mentioned by St. Paul, could have suggested, to undermine and wither the fair trees of the English and Irish Catholic Churches. Upon the appearance of this Bill, the Prelates, one and all, were struck with horror, and one of them was reduced to death's door, from the dread of it."*

On the 24th of May, DR. MILNER held a conference with Dr. Collingridge and Dr. Poynter, in presence of two Catholic Lords and several gentlemen, in which he read three questions from a written paper, as to whether the Bill contained anything contrary to Catholic doctrine or discipline; whether a Catholic could be a Commissioner under the Bill; and whether a Vicar Apostolic was not bound to speak out openly in opposition to the Bill. The other two Bishops refused to answer these questions, "though I showed," says DR. MILNER, "that by doing this, they might, through the weight of the company then present, prevent their (the clauses) passing that very night. The

* Letter in "Orthodox Journal," for 1819, p. 105.

conclusion of the conference was, that I answered these questions for myself in the manner that you will suppose, and in the most emphatical terms that occurred to me, and I charged my brethren, before God and the Church, with all the mischief which would arise from the expected Act."*

Though the Bill was fully expected to pass, it pleased divine Providence to avert the calamity in a remarkable manner. On the 24th of May, the Speaker, Mr. Abbott, afterwards Lord Colchester, moved in Committee that the words in the first clause: *to sit and vote in either House of Parliament*, should be omitted. This was carried by a majority of four. Mr. Ponsonby declared that the Bill without this clause was worth neither the acceptance of the Catholics, nor the support of their friends, and therefore the Bill was given up.

* "Encyclical Letter," p. 11.

CHAPTER THIRTEENTH.

DR. MILNER'S EXPULSION FROM THE SELECT COMMITTEE OF THE CATHOLIC BOARD.—VOTES OF THANKS TO HIM FROM IRELAND AND LIVERPOOL.—HE CONDEMNS THE CATHOLIC BIBLE SOCIETY.—CONFIRMATIONS IN THE EASTERN PART OF HIS DISTRICT.—THE SCHEME OF BIBLE SCHOOLS.—MEETING OF BISHOPS AT DURHAM.—PASTORALS OF BISHOPS GIBSON AND POYNTER.—ENCYCLICAL LETTER OF DR. MILNER.—DR. POYNTER'S COMPLAINTS AGAINST IT.—SYNODICAL EPISTLE OF ALL THE IRISH BISHOPS.—ACCOUNT OF THE ENGLISH CATHOLIC BOARD IN A LETTER BY DR. MILNER IN THE ORTHODOX JOURNAL.

THOSE gentlemen, who called themselves the *Board of British Catholics*, chagrined at the failure of the Bill, and displeased with DR. MILNER'S conscientious opposition to it, sent him notice by two of his friends on the 28th of May, 1813, of their intention of censuring him, and expelling him the next day from what was called the *Select Committee* of that Board, on which, however, DR. MILNER never knew that he had been placed. The two members of it, who waited upon him, intimated that to save himself from such a disgrace, he had better send in his resignation beforehand. They forgot to whom they were speaking. No man on earth was less likely to flinch before such a tribunal. He at once answered that he wished to keep peace with them, as far as his duty would permit, and that whatever Resolutions they might pass, he should not notice them, if they did not publish them; "but," he added, "connected with a great and sacred cause, as I am, if you publish against me, be assured that I will answer you." He refused to with-

draw his name, because this would appear to be disavowing conduct, in which he must for ever glory. He accordingly attended the meeting on the following day, when after passing Resolutions to the effect that his "*Brief Memorial*" called for, and had their marked disapprobation, and that they were no way responsible for his political opinions or writings, the Board called upon him to state whom he meant to designate by the expression of "false brethren" in his "*Brief Memorial*." Dr. MILNER at once declared that he had referred to Mr. Charles Butler. Upon this a vote of thanks was immediately passed to Mr. C. Butler, declaring Dr. MILNER's charge against him to be a "gross calumny;" and this was followed by another Resolution that "Dr. MILNER should cease to be a member of the private board or select committee, appointed by the general Board of British Catholics." Dr. MILNER upon this read up the following *Protest*: "My *Brief Memorial* was published, not on behalf of the present company of 65 persons, nor of their constituents, they not being chosen to represent any other Catholics, nor does it profess to speak their sentiments. In short, I have spoken and acted on behalf of thirty Bishops, and of more than five millions of Catholics, whom the Bill concerns, and whose religious business I am authorised to transact." He then calmly moved to the door, and with his hand on the handle, pronounced these memorable words, as the writer has often heard him relate: "You may expel me from this Board: but I hope you will not turn me out of the Catholic Church, nor exclude me from the kingdom of heaven." Thus was a venerable Catholic Bishop deliberately insulted by a body of Catholic laymen. A more disgraceful proceeding is hardly to

be found in the history of the Church. "A Society of Catholics, acknowledging their Bishops to be the divinely constituted judges and guardians of their religion, publicly insult and persecute a Bishop for doing his duty."* His conduct on that memorable occasion has been described to the writer by one who was present, as the grandest feature of DR. MILNER'S career. The meeting was popularly called at the time "The Milner baiting." "If," said the gentleman alluded to, "I ever witnessed a manifestation of heroic fortitude inspired by religion, it was upon that occasion."

But the injured Prelate was very soon triumphantly vindicated, and the insult offered him indignantly resented. For on that very day, and at the same hour, the venerable hierarchy of twenty-seven Bishops in Ireland, assembled in synod, were passing a vote of approbation of their faithful agent, in these remarkable terms : "Resolved, that the Rt. Rev. Dr. John Milner, Bishop of Castabala, our vigilant, incorruptible agent, the powerful and unwearied champion of the Catholic religion, continues to possess our esteem, our confidence, and our gratitude." On the same day also, the Irish Catholic Board met, and thanked their Prelates for condemning the Bill, which they rejoiced had been lost ; and on the 15th of June, an aggregate meeting of Irish Catholics passed a resolution of warm approbation and gratitude to DR. MILNER, "for his manly, upright and conscientious opposition" to the late Bill. This vote of thanks was moved by Mr. O'Connell. The whole assembly rose, all hats were waved with loud demonstrations of applause, and the

* Dr. M.'s "Sup. Mem.," p. 212.

ladies waved their handkerchiefs and curtsied in token of approbation. Similar votes of thanks to DR. MILNER were passed at numerous meetings in Ireland. Nor were they confined to that country; for he received an address of thanks from Liverpool, with upwards of 4,000 signatures. The most important and valuable act of all, however, was the following decision of the whole Irish hierarchy assembled in Dublin, May 26: "We feel ourselves bound to declare, that certain ecclesiastical clauses or securities therein contained (that is, in the Bill) are utterly incompatible with the discipline of the Roman Catholic Church, and with the free exercise of our religion. That we cannot, without incurring the heavy guilt of *Schism*, accede to such regulations."* With such approbation and support, the venerable Bishop might well console himself under the puny attempts of a few lay persons to discredit and disgrace him. They only tended in reality to give him fresh courage and resolution, and increase his vigilance and fidelity as a pastor of God's holy Church: "*Civitas est, vigilate ad custodiam; sponsa est, studete ornatui; oves sunt, intendite pastui.*"†

One of the most extraordinary expedients resorted to at this time to humour the Protestant party, and render them more favourable to Catholic Emancipation, was the formation of a *Catholic Bible Society*; announcing, as DR. MILNER observed, "in its very title a departure from the *Catholic Rule of Faith.*"‡

* "Pastoral Address of the Roman Catholic Prelates." Resolutions I. and II.

† It is a city, watch for its custody; she is a spouse, study to adorn her; they are sheep, attend to their pasture.—S. BERNARD, Sermon 56 on the Canticle.

‡ "Sup. Mem.," p. 239.

On the 8th of March, 1813, a meeting of Catholic laymen resolved that it was highly desirable to have a subscription for a gratuitous distribution of the Holy Scriptures. On the 27th, however, having found that they had invaded the province of their ecclesiastical superiors, they invited the Bishops to become patrons of the Society. Dr. Poynter's respectable name appears often in their proceedings ; but there is no evidence of his having become a patron : he may, as DR. MILNER, suggests, have become so, however, with the view of keeping the Society in order. As to DR. MILNER, he rejected every invitation made to him to be in any way connected with this unheard of institution ; and immediately printed and circulated among his clergy instructions concerning the Bible in general, which he afterwards made public. "Who could have imagined," he says, in these instructions, "that Catholics, grounded upon quite opposite principles, should nevertheless show a disposition to follow the example of Protestants, in this particular ; by forming themselves also into *Bible Societies* and contributing their money for putting the mysterious letter of God's Word into the hands of the illiterate poor, instead of educating clergymen, even in the present distressing scarcity of clergy, to expound the sense of that word to them ?" * He then proceeds to lay down maxims against the promiscuous reading of the Bible, for the guidance of the clergy, whom he warns not to countenance the distribution of Bibles or Testaments among the very illiterate of their flocks, as proper initiatory books of instruction. There was, however,

* "Pastoral Charge," 1813.—Part II. "Sup. Mem.," Appendix H. "Orthodox Journal," 1813, p. 131.

as it happily turned out, very little danger of gratuitous distribution ; for all that the Society produced was a stereotype New Testament, very incorrect, with very few notes, and without the usual separation of the verses into paragraphs ; and this was offered for sale in boards at a higher price than the common Catholic edition bound. It appeared prefaced with an Address written by Dr. Poynter, at the end of which he represents the object of the English Catholic Board to be, “to raise a fund to print and circulate, at a very cheap rate, an approved edition of the Catholic version of the Sacred Scriptures in *English*, especially of the New Testament, with notes.”*

BISHOP MILNER always steadily opposed this un-Catholic scheme. “Whatever other Prelate,” he said, “may connive at these proceedings, contrary to his expressed conviction, the undersigned Prelate hereby once more enters his solemn and public protest against them.”† He was by no means satisfied by the determination of adding short notes ; for “the expedient,” he said, “is evidently inadequate to its intended purpose,—and it is evidently impossible to add any notes whatever to the sacred text, which shall make it a safe and proper elementary book of instruction for the illiterate poor.”‡ It hardly needs to be added that the scheme soon fell to the ground : the stereotype Testament soon disappeared, and is now hardly to be met with : the writer, however, possesses a copy. “The plates,” DR. MILNER says, “are supposed to have been sold to the pewterers,” and the scheme received its

* Address prefixed to the Stereotype Testament, 1815, p. 7.

† “Orth. Journ.,” 1813, p. 130.

‡ Ibid.

death-blow by the Bull of Pope Pius VII. to the Primate of Poland, dated June 29, 1816, condemning Bible Societies, in these words: "We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined."*

In the months of July and August, 1813, DR. MILNER visited the Eastern portion of his District, after giving Confirmation previously at Caverswall Castle, and at Bloxwich. He confirmed at Oxborough Hall, Cossey, Norwich, Thelton, Bury St. Edmunds, Coldham, and Sawston Hall; and in November he confirmed at Sedgley Park.

In June, 1813, a singular scheme was devised by certain Protestants, chiefly Dissenters, to educate poor Irish Catholic children in schools, on the principle of excluding all catechisms and books of religious instruction, except the Bible without note or comment. A school of this description was opened June 27th, under a master named Finigan, an apostate Irish Catholic. In the list of subscribers appeared, to the astonishment of all Catholics, the name of Charles Butler, Esq., as a donor of Two Pounds towards the "Irish Catholic School" in St. Giles's in the Fields.† That gentleman endeavoured to obtain the sanction of Dr. Poynter, the Vicar Apostolic of the London District, for these Bible Schools, but he laboured in vain. His Lordship refused all countenance to a scheme so glaringly anti-Catholic. DR. MILNER, it may be well conceived, opposed it with his wonted zeal and deter-

* See Translation of the Bull in the "Catholicon," Vol. V. p. 102.

† See "First Annual Report"—List of Subscribers at the end.

mination ; and, to use his own expression, "the plot exploded prematurely."*

At the end of October in this year, there was a meeting of Bishops held at the house of the Vicar Apostolic of the Northern District, Dr. Gibson. It was attended by two other English Vicars Apostolic, and Dr. Smith, coadjutor to Dr. Gibson ; also by the two Vicars Apostolic of Scotland, Dr. Cameron of the Lowland District, and Dr. John Chisholm of the Highland. DR. MILNER was not only not invited to this episcopal meeting, but purposely excluded from it ; which exclusion he felt very sensibly, and strongly protested against. The meeting seems to have been projected by Dr. Poynter, and the Prelates invited as early as August. When DR. MILNER complained to Dr. Gibson that he had not been summoned, that Prelate answered that he, the Senior Vicar Apostolic, had not summoned the meeting, but that certain Prelates had signified that they were coming to pay him a visit, and that he could not refuse their company. At the same time he assured DR. MILNER that he had no objection whatever to his attendance. One of the Scotch Bishops, Dr. Chisholm, had expressed his sincere wish for DR. MILNER's attendance, was much disappointed at not finding him there, and inquired why he had not been invited ; but he received no explicit answer.† It was a suspicious circumstance that the so named *Catholic Board* had engaged to pay the expenses of the Prelates who attended this meeting ; though this engagement was not entirely fulfilled,

* See Dr. M.'s account of the Bible Schools in "Supp. Mem.," p. 246 ; also his Letter in the "Orth. Journal," 1814, p. 135.

† "Sup. Mem.," p. 216, note.

for Dr. Chisholm complained that he was out of pocket.*

DR. MILNER wrote at the opening of this meeting, to claim his right to speak and judge in it : he also " lodged a regular canonical protest against the assembly, as a packed one, or as divines call it, a *conciliabulum*, and against all the acts of it as null and void."† It was alleged that a meeting of three Vicars Apostolic, without Dr. Thomas Talbot, of the Midland District, had been held in 1792 ; but DR. MILNER who had been present as a theologian at that meeting, could testify that the absent Prelate had been summoned to it. Dr. Poynter, in his "*Apologetic Epistle*," defends himself by contending that the right claimed by DR. MILNER cannot be proved by any principle of canon law applicable to assemblies of Vicars Apostolic, who are equal among themselves, independent of each other, and subject to no metropolitan. Hence he denies that the meeting could be justly styled a packed council or *conciliabulum*. He gives as the reasons for not inviting DR. MILNER, that one of the Vicars Apostolic (Dr. Collingridge) absolutely refused to meet him,—that he had in former meetings been arbitrary and offensive ; and that he had published mutilated and untrue accounts of the transactions of former meetings. With reference to these charges it must be observed that DR. MILNER was aware of similar accusations made against him, and thus noticed them in an article in the "*Orthodox Journal*," dated December 16, 1813. " It has been," he says, " industriously

* " Supp. Mem.," p. 215, note.

† " Encyclical Letter," Nov. 22nd, 1813.

circulated from one end of the island to the other, and as effectually published as if it had been printed in the Gazette, that the writer had been accustomed to *domineer and lose his temper* in former assemblies of this nature, and that he has *betrayed confidential secrets*. To these two calumnies the writer answers, that neither the author, nor any respectable propagator of them, will think it prudent to discuss the truth of them with him, either through the press, or through private correspondence ; and he hereby *pledges his character* to refute them both by *undeniable facts*, if either of these offers is accepted of.”* Dr. Poynter adds that he himself had no objection to DR. MILNER’S being present, but that it did not please the other Bishops that he should be invited.† Now, this leaves only Drs. Collingridge, Cameron, and Smith, as objectors ; for we have already seen that Drs. Gibson and Chisholm were not adverse to DR. MILNER’S attendance ; and it can hardly be supposed that Dr. Smith would differ on the subject from his principal, Dr. Gibson : so that two only of the Bishops probably objected, and perhaps only one, the V.A. of the Western District.

Granting, however, that DR. MILNER went too far in applying to a meeting of Vicars Apostolic those rules of canon law which refer only to canonical synods of Bishops in ordinary, he had still ample cause to complain of being excluded. For his exclusion was contrary to all former precedent since England had been governed by Vicars Apostolic ; it

* DR. MILNER’S Historical Account of the English Catholic Board—See “Orthodox Journal,” 1813, p. 267.

† Dr. Poynter’s “Apologetical Epistle,” No. 40.

was a pointed and personal slight ; and could hardly fail to be connected in the view of the public with his recent expulsion from the Select Committee of the Board, and lead to the conclusion that he was equally discarded by his ecclesiastical brethren.

The Prelates who had attended this meeting at Durham, issued Pastoral Instructions after it, chiefly on the late Bill and the *Fifth Resolution*. That of Dr. Gibson was dated Oct. 27, and Dr. Poynter professed to adopt the same, and published it for his District, Nov. 17 following. DR. MILNER expressed his belief, however, that Dr. Poynter was the original composer of the Pastoral ; and it is remarkable that though Dr. P. complained of this insinuation, he never denied its truth.* DR. MILNER followed with an “*Encyclical Letter*,” dated Nov. 22, 1813, addressed to the Catholics of the Midland District, but not intended to be read publicly from the altar. The Letter is of considerable length. He complains of his exclusion from the late meeting at Durham, and protests against it. He considers the joint Pastoral of Bishops Gibson and Poynter as the signal of renewed hostility against himself, and a fresh attack upon the unanimous decision of the Irish Bishops against the *Fifth Resolution*, which it even renews and eulogises. He finds it necessary to repeat the history and progress of vetoistical arrangements, which has been already referred to, and partially quoted in a preceding portion of this biography. As the Pastoral of the two Prelates professes to explain and justify the *Fifth Resolution*, DR. MILNER proceeds again to discuss the terms of it,—to inquire in what sense it

* “*Apologetical Epistle*,” No. 38.

was understood by Parliament,—and in what sense it was originally understood by the three Prelates who eventually signed it.

From two other points in the joint Pastoral, DR. MILNER expresses his conscientious dissent. One is the indiscriminate praise bestowed in it upon the laity, for “the Christian and Catholic sentiments, which they have uniformly proclaimed,” and for “their willingness to refer all terms of Emancipation of a religious nature to the judgment and decision of their pastors.” “These,” he says, “and similar praises contained in the Pastoral will most unquestionably be considered, both by the public at large and by the parties themselves, as applying to those leading and acting English Catholics who first under the name of *Protesting Catholic Dissenters*, endeavoured to force a heterodox oath upon the Catholic body, and who next, under that of the *Cis-Alpine Club*, *professed to restrain the Usurpation of the Pope, and the tyranny of the V.V.A.*, and who lastly, having formed themselves into a *Board of Finance*, have laboured to give *securities to the Established Protestant Church*, and lately advertised against me in the most affronting terms for saving them from the actual guilt of schism.” He goes on to enumerate the many instances in which several Catholic noblemen and gentlemen had acted very inconsistently with Catholic principles, such as the condemned *Oath*, the schismatical *Protest*, and other matters of the *Blue Book controversy*; and asks if they have consulted their Bishops upon any one petition, address, or resolution involving ecclesiastical questions for the last ten years.

The second point in the Pastoral against which DR. MILNER protests is, its language respecting the

schismatical Bill so recently rejected by Parliament. "True it is," he says, speaking of the two Prelates, "that now, six months after that Bill had been defeated, under God, by the Irish Bishops and myself, they proclaim their 'sorrow that it contained restrictions, which,' they say, 'we cannot give our approbation or consent to, and which a British subject would feel a natural repugnance to submit to. But is this the proper character of a Bill, which the assembled Prelates of Ireland have pronounced, and which I, who am also a *Judge in Israel*, have publicly proved to be repugnant to the Catholic discipline, and which could not be consented to 'without the heavy guilt of schism?' Is this *cold disapprobation* of a darling project, on the part of Vicars Apostolic, an effectual way of preventing violent men from pursuing it, who have solemnly protested 'against the right of Vicars Apostolic to condemn an oath or other measure, which they take upon themselves to say is of a spiritual nature, without the specification of the particular matter objected to, or showing the ground of their censure?' (*Mediator's Buff Book*, p. 22.)" Dr. Poynter, in his "*Apologetical Epistle*, No. 48," lays hold of the expression above,—"*a Judge in Israel*," as if DR. MILNER had thereby set himself up above his colleagues. It is evident that he meant nothing of the kind, but alluded to his concurrent judgment with that of the whole hierarchy of Ireland, and pointedly to his late exclusion from the meeting of the other Vicars Apostolic at Durham, where he had an equal right with them to be present, and to be "*a Judge in Israel*."

DR. MILNER concludes his "*Encyclical Letter*" in strong and feeling terms. "Instead," he says, "of be-

stowing indiscriminate praise upon the whole of his flock for their late conduct, he (DR. M.) is bound in duty to admonish some of the most distinguished amongst them, that but for his pastoral efforts and those of the Irish Prelates, under God, they would by this time have ceased to be Catholics ; and that if they are for ever happy with God, as he prays and labours they may be, they will, during eternity, thank him for that conduct for which they now persecute him.”

It is proper to consider what portions of this “*Encyclical Letter*” were complained of by Dr. Poynter, in the “*Apologetical Epistle*” which he drew up at Rome, March 15, 1815. He complained that DR. MILNER attacked the Pastoral of another Bishop over whom he had no jurisdiction. But assuredly every Bishop has a right to guard his flock against what he judges to be dangerous principles, or unsound expositions put forth by any of his episcopal brethren. Dr. Poynter complained that his Pastoral was “contemptuously called a circular letter :” a charge puerile as well as unreasonable. For though DR. MILNER did once call it “a circular letter,” it is evident that he did so, if not accidentally, certainly not “contemptuously ;” for when he had occasion afterwards to name it, he called it “Pastoral Letter,” or simply “Pastoral.” It is beyond question that he meant no incivility by the expression, for he speaks of this very “*Encyclical Letter*” of his own, as a “circular letter.”* Other charges of Dr. Poynter’s have been already disposed of : but it remains to be noticed that Dr. Poynter denies and proclaims to be most false the assertion of DR. MILNER that the meet-

* See his Letter in the “*Orthodox Journal*,” 1814, page 52.

ing at Durham was “known to have been suggested and planned by certain English lay Catholics, in order to furnish a sanction or pretext for concessions to the Established Church, as a foundation for a fresh Bill to be presented to Parliament by them.” DR. MILNER certainly gave no proofs of this alleged fact : but it is most probable that he had good grounds for his assertion ; particularly when it is remembered that as early as August 13, a leading layman, Mr. Charles Butler, was fully aware of the intended meeting ; for that is the date of a letter which he addressed to Dr. Poynter, beginning with these words : “ Understanding your Lordship is likely soon to meet Dr. Gibson, Dr. Collingridge, and Dr. Smith, I beg leave to trouble your Lordship and them with the following declaration.”* DR. MILNER had said in his “*Encyclical Letter*” that Dr. Poynter—though he did not name him—held a pension at the will of certain laymen, raised for him soon after he had signed the *Fifth Resolution*. This Dr. Poynter denies, and explains that the fund for the support of the V. A. of the London District was collected in the time of Dr. Douglass, that he himself was never consulted about it, and that it had no connexion with the *Fifth Resolution*. The last assertion of DR. MILNER of which Dr. Poynter complains, is that “a principal business of the Episcopal Meeting, was to renew that fatal *Fifth Resolution*, in opposition to the decisions of the Catholic Prelates of Ireland, Sept. 14, 1808, and Feb. 26, 1810. But DR. MILNER retracted this assertion in these words : “The writer owns himself to have

* “Hist. Mem.,” Appendix, p. 516, and C. Butler’s “Memorial to Card. Fontana,” § VII. In both it is strangely misdated 1811, instead of 1813.

been mistaken. He is now satisfied that this disastrous measure was the spontaneous deed of the proposer of it, to cover the momentary weakness of a few, by the deliberate, though forced act of many.—Alas!”*

Thus had DR. MILNER to defend single-handed the sacred interests of religion in England, and to struggle for the safety of Catholic discipline in the face of open persecution on the part even of those who should have fought resolutely at his side. Nevertheless he went on, and never lost courage. “Thus deserted,” he said, “assailed and wounded as I am in the most sensible part, by the natural friends of the Church, after having for these twenty-five years past combated her declared enemies, I nevertheless will not yield to dejection of spirits ; for I am conscious of having still not only a good, but also a clearly victorious cause.”†

He was nobly and powerfully supported, however, by the twenty-nine Prelates of Ireland, in a Synodical Epistle, dated November 12, 1813, and addressed to Cardinal de Pietro, then Prefect of the Propaganda. This Epistle is given in the original Latin, by DR. MILNER in the Appendix to his “*Supplementary Memoirs* ;” it being, as he observes, “too precious and luminous a monument of the ecclesiastical history of this age and country, to be omitted.” This Epistle of the Irish Bishops was occasioned by a Letter from the Pro-prefect of the Congregation, Mgr. Quarantotti, to DR. MILNER, February 15, 1813, containing various complaints which had been forwarded to him from England against the worthy Prelate, and detailed in his “*Explanation with Dr. Poynter*,”

* Additional Notes to “*Supp. Mem.*,” p. 334.

† “*Encyclical Letter*,” towards the beginning.

already noticed. DR. MILNER was the agent of the Irish Bishops, his cause was theirs, and they nobly came forward now in his vindication. They explain to His Eminence the real character and tendency of the *Fifth Resolution*; and show how its real meaning became manifestly developed in the Bill of the preceding May, which they designate as *evidently schismatical*. They observe that the other Vicars Apostolic were so far from opposing this “profane Bill” that they seemed rather to connive at and promote it, and even induce the Catholic laity to accept it. “But, by the mercy of God, by the opposition of our Bishops, and the exertions of DR. MILNER, beyond all expectation, our Churches were saved for this time.”*

They then go on to explain, in the clearest terms, the affair of the Abbé Trevaux, and commend DR. MILNER’S opposition to his being restored to his spiritual faculties without any retractation; observing that DR. MILNER had opposed the Blanchardists, as he had done the other enemies of the Holy See, for the last twenty years. They refer to their own remonstrances with the Vicar Apostolic of the London District, Dr. Douglass, in the case of Trevaux, and to the evasive and unsatisfactory answers which they received, and refer his Eminence in conclusion, for further information on these matters, to the several Letters written by the Archbishop of Dublin to Mgr. Quarantotti, and to the more copious writing (*fusiori calamo*) of DR.

* “Huic profanæ legi adeo non obstiterunt , quin potius, a D. Milner ad resistendum invitati, eidem per conniventiam suffragari videbantur, Catholicosque laicos ad eam amplectendam incitare. Verum Dei miseratione, obsistentibus episcoporum nostrorum et D. Milner conatibus, præter omnium expectationem, salvæ factæ sunt Ecclesiæ nostræ pro hac vice.”

MILNER in his "*Explanation with Dr. Poynter*" in the month of March, 1812, printed, but *not published*,* which they are aware had been received by Cardinal della Sommaglia.

DR. MILNER finished this year, 1813, with an able and lucid history of the English Catholic Board, in a Letter which appeared in the "*Orthodox Journal* for December." He wrote this in consequence of articles which had appeared in that journal from two writers unknown to him, on the important subject of inquiry for English Catholics, that of their internal economy and governing power. Having traced the history of Catholic affairs through the several periods of the *First Committee* for five years,—the *Cisalpine Club*, for the avowed purpose of "resisting the usurpation of the Pope, and the tyranny of the Vicars Apostolic," and what may be called the *Third English Catholic Dynasty*, the existing *Catholic Board*, first set on foot in 1807, and more fully organised in 1809, he says: "Having furnished the Catholic public with this mass of information,—in doing which, should the writer have made any mistake, he will readily correct it, on its being pointed out to him,—concerning its vital interests, he leaves it either to support the Board with its votes and secret service money, or openly to oppose it in the manner one of your correspondents points out; or what the writer thinks the preferable plan, to reform those undeniable abuses in the Boards which are here pointed out."

* It is extraordinary that Dr. Poynter in his "Apologetical Epistle," No. 42, speaks of DR. MILNER'S "Explanation," as having been *published* on the 25th of March, 1812, whereas it never was published at all.

CHAPTER FOURTEENTH.

REVIEW OF DR. MILNER'S LABOURS IN THE EVENTFUL YEAR 1813, AND OF HIS OPEN, STRAIGHTFORWARD CONDUCT.—HIS LETTER ON CATHOLIC AFFAIRS, — LETTER TO THE HONBLE. ROBERT CLIFFORD ON THE VETO. — LETTER IN ANSWER TO THE REV. N. GILBERT ON THE TRACT CALLED THE PRINCIPLES OF CATHOLICS. — LETTER ON THE NEW PETITION OF THE CATHOLIC BOARD.

HAVING at length finished the occurrences of the most eventful year of DR. MILNER'S episcopacy, the year 1813, we may pause to consider how much that incomparable Prelate accomplished within that year, how much he endured, how much he wrote, how much he laboured, and how signally he triumphed. Sincerely desirous of peace and union, he laboured strenuously for both at the pacificatory meeting early in the year, at the house of Lord Clifford, and wrote his "*Multum in Parvo*" with the same object, and with marked success. Anxious to secure his flock against the wolf, whether disguised in sheep's clothing, or appearing in open hostility, he wrote an elaborate and most important "*Pastoral Letter on the Jurisdiction of the Catholic Church*," in Three Parts, containing altogether eighty-one octavo pages. To defeat the dangerous and schismatical Bill introduced into Parliament, he hastened to London, and printed his "*Brief Memorial*." He endured with dignified equanimity his expulsion from the select committee of the Catholic Board, which will for ever brand its contrivers with disgrace ; and received in reparation votes

of thanks and approval from the whole of the assembled hierarchy of Ireland, from numerous public meetings in that country, and from a very large meeting of Catholics in Liverpool. Never neglecting the duty of pastoral vigilance, he condemned the Catholic Bible Society, and the proselytising Bible Schools. He circulated among his clergy an admirable "*Encyclical Letter*" after his unjust exclusion from the Meeting of Bishops at Durham; and wrote also a very able and interesting *Historical Account of the Catholic Board*. These, with pastoral Visitations and Confirmations in various parts of his District, and some Ordinations, filled up the course of DR. MILNER'S labours in this memorable year.

It is impossible not to admire the bold, open, straightforward character of DR. MILNER'S writings and conduct through the whole of these transactions, when contrasted with the timid and evasive policy of his three episcopal colleagues. How efficacious, and how edifying would have been their joint concurrence in opposing openly and manfully those dangerous measures which DR. MILNER was left to combat almost single-handed in England, though with the powerful support of the venerable Irish Bishops; presenting as they did at that time the spectacle of almost the sole unbroken hierarchy in the Catholic Church. But DR. MILNER went on his way, undaunted, courageous and confiding. He never knew what it was to fear danger, or shrink from labour: but *to spend himself, and to be spent* in the cause of his Divine Master was his joy, his glory and his crown.

St. John Chrysostom declares faith to be the "source of justice, the head of sanctity, the beginning of devotion, the foundation of religion, without which no one

ever deserved the enjoyment of God, no one ever ascended to the summit of perfection :”* and DR. MILNER developed his own possession of this essential virtue in the most striking manner. He guarded the sacred deposit of faith with the flaming sword of the seraph at the gates of paradise, and the shield of the great archangel guardian of Christ’s Church, the victorious Michael. He has been often compared to St. Jerom, and certainly he might have said, like that great doctor of the Church : “I own that I have never spared heretics, and have used every endeavour that the enemies of the Church should become also my enemies.”† It was his great trial and affliction, however, to have adversaries within the Church, and to be deprived of the confidence and cooperation of his episcopal brethren. Yet while conscientiously pursuing that course which he was bound in duty to follow, he was always ready to bear testimony to the merits of his opponents. Thus, in his “*Letter of Thanks to Mr. Wilberforce*,” he testifies to his three episcopal brethren having held the Bill of 1813 “to be unlawful, and rejoiced at its failure.” He even quotes from the Pastoral of Bps. Gibson and Poynter, two passages, in which they declare that they cannot give their approbation, or consent to “restrictions, which control the exercise of the powers of the Pope in spiritual matters.”‡ In like manner he inserts at full length in his “*Supplementary Memoirs*,” certain Resolutions which were drawn

* S. JOAN. CHRYS. Serm. de Fide, Spe et Charitate.

† “Fateor me nunquam hæreticis pepercisse, et omni egisse studio, ut hostes Ecclesiæ, mei quoque hostes fierent.” S. HIERON. l. I. adv. Pelag.

‡ “A Letter of Thanks from the R. R. Milner to Wm. Wilberforce, Esq., M.P.,” p. 2.

up by Dr. Poynter in the year 1817, because, he says of this paper, "its contents are too important, and *too creditable to its author*, to be omitted in this Supplement."* He also testifies that he warmly approves of the general tendency of these Resolutions, and only refrained from signing them till the wording of some of them should be improved, which unhappily led to their being suffered to fall to the ground. He owns that this was so far his fault ; and an event, which he "has never since ceased to lament, and to reproach himself with, as far as he was the cause of it."† Yet, though these Resolutions were never published in their original form, the whole of them were, almost word for word, embodied and circulated in a Pastoral by Dr. Collingridge, in the year following, as will be noticed in its proper place.

So ready, indeed, was this great man to acknowledge his faults, that he never hesitated to do so by the lowest acts of humiliation. The following is a remarkable instance. When the Blanchardist schism prevailed so much in London, the Vicars Apostolic were particularly anxious that none of its supporters should receive any attention from the Bishops. DR. MILNER was obliged to see a lady on important business, who was considered a partisan of the schismatical Blanchardists. He felt the delicacy of the act, and that he should expose himself to misapprehension ; yet he did not see how he could avoid it. Afterwards, on his arrival at Dr. Poynter's house, the moment that he entered the room, the Bishops fell upon him, and reproached him with such earnestness, that, as he said to Dr. Weedall, to whom

* "Supp. Mem.," p. 249.

† Ibid., p. 52.

he related the occurrence : “ I did not know what else to do to pacify them, so I fell on my knees and said : I humbly ask your pardon.”

Many opportunities, however, will occur in the course of this biography, of exhibiting to admiration the sterling merits and virtues of the immortal MILNER. Let us proceed with the records of his labours in the great cause of religion. In the “ *Orthodox Journal*” for January, 1814, appeared from his indefatigable pen another important Letter of considerable length *on Catholic Affairs*. It shows the fatal effects of hasty signatures to captious or equivocal propositions, beginning with the famous *Protestation*, which was the origin of violent dissension among Catholics, and led to the *condemned Oath*, and numerous schismatical and impious publications. The second instance is the unfortunate *Fifth Resolution*, of which DR. MILNER recapitulates the history briefly, by way of introduction to some further remarks upon it. The first fatal effect of this was a division among the English Vicars Apostolic, “ which all good Catholics so much deplore.” The second was a similar disunion between three of the English Bishops and the twenty-nine Prelates of Ireland. The third was the production of the expected fruits of the *Fifth Resolution* in the schismatical Bill of 1813. “ To judge,” he says, “ from their late Letter” (Drs. Poynter and Collingridge), “ published six months after the contest was over, it might be supposed that they had acted a glorious and successful part in saving the common religion ; and that their hapless brother, whom they discard from their councils and their notice, had skulked from the danger : and yet it is notorious that this brother was in the thick of the combat, as the bruises which he still bears on his front

still testify ; and that he called, but called in vain, for the aid of these his two brethren, especially on one memorable occasion, when by a small exertion of courage on their part, they might have had a real claim to a share in the victory.”*

Finally, DR. MILNER dwells on the defence of the *Fifth Resolution* in the late Pastoral of the two Bishops, Gibson and Poynter, and advances some new and cogent arguments against it. He first gives the contested part of it, word for word, and even step for step ; and then says : “ Now, if any intelligent man, unacquainted with our controversies, be asked, at the present day, what is his sense of this passage, I am confident he will express it to the following effect :— ‘ I understand by it, that the provisions which Parliament is about to make for securing their own religion against the danger to be apprehended from your Emancipation, are, in your persuasion, perfectly reconcilable with your tenets and discipline, and that you will concur in maintaining the former, by adapting the latter to the purposes of it.’ Now,” continues DR. MILNER, “ what could be more rash or dangerous in a conscientious Catholic, than to express a conviction of this nature, *without knowing* (we have since learnt them) *what these Protestant securities were to be ?* On the other hand, what is more sinful in a member of the Catholic religion, than to *concur in maintaining another which protests against it ?*”

He next cites the words of Lord Grenville, from whose Letter to Lord Fingall the Resolution was extracted,—and of Lord Grey on presenting it to the House of Peers, for their sense of the real meaning of

* “ Orthodox Journal,” 1814, p. 27.

the Resolution, which have been already quoted on this subject : and then examines Dr. Poynter's "glosses, and other scholastic operations in his late Pastoral on the passages in question." He admits Dr. Poynter's argument, that it does not concern us Catholics what provisions the Legislature may make for the maintenance of their Established Church, to be good so far ; that is, provided the Resolution had ended there without any pledge of *our co-operation*, and provided that we could suppose that Parliament understood us in that sense. " But in good faith, was there no expression, or understanding of a *compact*, a *conciliation*, or an accommodation on our part, with respect to our discipline, to secure the Protestant religion, as well as on the part of Protestants, with respect to the penal laws, in order to admit Catholics into Parliament ?"

He further adverts to the assertion in Dr. Poynter's Pastoral, that it *exclusively belongs* to the *Legislature* to provide for the *maintenance of the Religious Establishment* of this kingdom ; and denounces it as grounded upon the false principle of Erastus and Hobbes, that every government has a right to establish whatever religion it may prefer. But the assertion in the Pastoral, he contends, is evidently false upon *Catholic principles*, since it does not belong to the province of any body of men to make provision for the maintenance of a schismatical religious establishment, such as that of this kingdom undoubtedly is. DR. MILNER finally points out with remarkable acuteness how, by disjoining the latter part of the Resolution from the first part, Dr. Poynter has essentially altered it. The *Fifth Resolution*, in fact, forms one single sentence, and runs on in a connected tenor.

Having expressed the persuasion that provision may be made for maintaining the Protestant religion, consistently with the adherence of Catholics to the faith and discipline of their own, it goes on to say in a continuous sentence, that "any arrangement founded on THIS BASIS of mutual security will meet with their grateful concurrence," "which concurrence," observes DR. MILNER, "to the maintenance of a schismatical Establishment, even though our own religion were not thereby injured, it would be unlawful to give. Now, in order to evade or lessen this objection, what does the Letter writer do ? He disjoins the latter part of the Resolution from the former part, making it a distinct sentence ; and he *alters the definite clause*, THIS *basis of mutual security*, into the *indefinite clause*, THE *basis of mutual security*. The fact is, there was no reciprocity in the very term of the Resolution, much less in the sense of the parties concerned in it. The Catholics were to be content with THIS *basis of security*, the one which had been described consisting in an adherence to their existing discipline (it being always understood that the efficient Veto, &c., was compatible with it), whereas Protestants were to make as many new provisions (as they pleased) for the maintenance of their Church, and this by undermining ours, without the possibility of our counteracting them, and even with the obligation of our concurrence with them in the attainment of their object."*

In the Summer of 1813, a pamphlet was stereotyped and gratuitously circulated, entitled : "*The Origin and Progress of the Veto*," its object being to throw upon the Irish Prelates the odium of having originally

* "Orthodox Journal," 1814. Number for January.

planned the *Veto*. DR. MILNER refuted this in his "*Encyclical Letter*" of Nov. 22, 1813 ; and accused the agents of the Board of having " lately expended a great deal of their subscribers' money in publishing and gratuitously circulating that pamphlet."* In the ensuing December and February, a controversy was carried on between the Hon. Robert Clifford and DR. MILNER in the *Press* and *Globe* newspapers on the subject of the *Veto* ; in the course of which Mr. Clifford declared himself the author of the above mentioned pamphlet ; and that the expense was not paid by the Board, but by certain individuals. So far DR. MILNER was mistaken ; but the accusation was very unimportant. For, as DR. MILNER asked, " would it then have been unworthy the Board to publish what he himself has published ?" Or " is he prepared to maintain that the Board has not engaged for, and actually paid expenses to a vastly greater amount, and for a purpose of infinitely greater jealousy, within these three months (*the Durham meeting*), than all the stereotyping is in which he was ever concerned ?" These questions occur in a Letter to the Hon. Robt. Clifford, in the "*Orthodox Journal*," for February, 1814, in which DR. MILNER discusses the *Veto* question again, in reference to their correspondence in the newspapers. As DR. MILNER had thus openly acknowledged his mistake, it was unjust and ungenerous in Mr. Charles Butler to repeat this as a grave charge against DR. MILNER, which he did in his "*Memorial to Cardinal Fontana*," March 23, 1822, No. VII., eight years after DR. MILNER had thus retracted it.

DR. MILNER wrote a Letter in the same number of

* "*Encyclical Letter*," p. 2.

the *Orthodox Journal* against two articles which had appeared in that periodical ; the first in the number for Sept. 1813, and the second in that for January, 1814. They were both by the same writer, though the first purported to come from *the Ghost* of Mr. Gother, and the second was signed N. G., the initials of a learned and zealous French priest, the Rev. N. Gilbert. The object of both Letters was to defend the tract called "*Roman Catholic Principles*," and to make it appear that Mr. Gother was the author of it. DR. MILNER had, as we have seen in Chapter Twelfth, censured certain propositions of this tract, and objected to it on various grounds. He proceeded now to notice the two Letters in its defence. The *Ghost* had alleged that the tract called the *Principles*, &c., was not censured on its first appearance. This the Prelate meets by reminding the *Ghost* that no one knows when it did first appear ; and that if this was, as alleged, at the end of the reign of Charles II., it was no wonder if it was not censured, since there was then no Bishop, Archpriest, or ecclesiastical superior in the kingdom. And to the further plea of the *Ghost* that it was not censured when republished by the agents of the *Protesting Dissenting Committee* in 1791, DR. MILNER, having been the agent of the Vicars Apostolic at that time, affirms that it was condemned by them, and even stigmatised by their supporters as the *Staffordshire Creed*. The second Letter contended that the author of the *Principles* was the celebrated Mr. Gother. The writer's argument rested on the assertion that Mr. Gother's work, *A Papist misrepresented and represented*, was first published in 1685, and that the tract called the *Principles* was annexed to it. This the Bishop expected at once to

demolish by inviting the writer to inspect a quarto edition of the *Papist misrepresented*, printed in the year 1665. But from a subsequent Letter in the same Journal, page 110, signed S., and most probably from the pen of the Rev. John Kirk, it is evident that DR. MILNER was mistaken ; that the date, 1665, was a misprint, that the *Papist* did first appear in 1685, but the *Principles* in 1680. Still that Mr. Gother was not the author of the *Principles* is clearly proved by S., who also as clearly shows that the author was a Benedictine monk and abbot, the Rev. James Corker.

A correspondent of the "*Orthodox Journal*" had proposed a meeting, to be held in Birmingham, of the Catholics of the Midland District, to take such steps as the security of our religion might require. The writer highly extolled DR. MILNER, and proposed by such a meeting to do him honour, to prepare a Petition to Parliament, and to consider by what means the self-appointed *Board* might be opposed. In answer to these Letters and proposals, DR. MILNER wrote a Letter in the number for March, p. 87, in which he mentions that the suggestion had been taken up by Catholics of his District, and that the meeting would have been held, but for his own unwillingness to contribute to a division of the Catholic body, until driven to the last extremity. He protests against the assumption of the *Board* to represent the whole body of British Catholics. He then states his objections to the actual Petition adopted by the *Board*. *First*, to its restricted ground, since it complains only of want of civil rights and privileges, and says nothing of religious grievances. *Secondly*, to the complaints of being deprived of "legitimate objects of *ambition* ; since for real Christians there could be no *legitimate*

objects of ambition, that being the worst kind of *pride*, and a vice the most *fatal*. *Thirdly*, to the declaration that "their allegiance to the king, and attachment to the constitution are *unreserved* and *unqualified*;" because our oaths always make or imply a distinction between submission in matters temporal, and matters spiritual. His *fourth* and chief objection is to the prayer of the petition, that Parliament will adopt such measures *as the honourable House shall deem expedient*. "They petition," he says, "for relief, and they leave the conditions...to the discretion of an assembly bound to swear hostilities to their religion!" He protests against this, and professes his readiness to prove, that if certain English Ecclesiastics would sincerely and heartily make common cause with the immortal prelacy of Catholic Ireland, and with one hapless brother of theirs, who need not be named, the evil might still be helped, and the Catholic religion in this country be kept secure."

CHAPTER FIFTEENTH.

ORDINATION AND CONFIRMATIONS.—CONVENT AT CAVERSWALL CASTLE.—TRAITS OF DR. MILNER'S CHARACTER. — LENTEN PASTORAL FOR 1814.—QUARANTOTTI'S RESCRIPT.—RESOLUTIONS OF THE IRISH BISHOPS UPON IT.—DR. MILNER'S JOURNEY TO ROME.—HIS GRACIOUS RECEPTION BY THE POPE.—HIS MEMORIAL DECLARED SATISFACTORY.—DR. MURRAY'S ARRIVAL AT ROME, AND AUDIENCE OF THE POPE WITH DR. MILNER.—REMARKABLE PROOF OF THE POPE'S CONFIDENCE IN DR. MILNER. ADDRESS OF THE ENGLISH BOARD TO THE POPE.—DR. MILNER OBTAINS THE POPE'S APPROBATION OF HIS SODALITY OF THE SACRED HEART, AND SOCIETAS LIBERA.—RESTORATION OF THE SOCIETY OF JESUS. — DR. MILNER'S EXCURSION IN THE APENNINES.

ON the 6th of April, 1814, DR. MILNER held an Ordination at Wolverhampton, when he promoted to the Holy Order of priesthood the Rev. Henry Weedall, who subsequently became so distinguished an ornament of the Church in this country, and whose name will for ever be so intimately connected with St. Mary's College of Oscott. The Rev. L. Spain, O.S.B., was ordained priest by him at the same time. In April he confirmed at the venerable old chapel of Black Ladies, for that congregation, and also for that of Long Birch; and also at the Benedictine Convent at Caverswall Castle. To this secluded spot he often retired for a few days, to rest and refresh his spirit, incessantly harassed with the labours and cares of his responsible station. It was his custom, when he went thither on horseback, to alight when he came near to the Castle, and give his blessing to it very solemnly.

In like manner he would often, on entering a mansion, salute it in the words of the Gospel and Ritual: "*Pax huic domui, et omnibus habitantibus in ea.*—Peace be to this house, and to all that dwell therein." The late proprietor of Maple Durham used to relate that he always did this on entering that venerable old Catholic house. He always took a most kind and paternal interest in the convent at Caverswall Castle. There he felt himself in the reviving atmosphere of holiness and religion; and that he had escaped for a while from the turmoil and distractions of the world. It was often said that to see DR. MILNER in his real character, one should see him at Oscott, or at Caverswall. He was free from restraint, safe from invidious observation, and surrounded by friends in whom he could repose entire confidence. Then all the amiability of his real character came forth. He was neither watched, nor criticised, nor suspected; and he was easy, cheerful and affable. His conversation was always instructive and edifying; and on these occasions he had no reserve, but made himself exceedingly agreeable to every one.

There was a remarkable simplicity about him, which indeed has been observed to accompany many men of great learning and high reputation. The following is an amusing instance. After the eventful battle of Leipsic, in November, 1813, rejoicings and illuminations were general all over England. The town of Wolverhampton was to be illuminated, and the present writer, who was then resident at Sedgley Park, had, with his friend Mr. Foley, executed some transparencies for the house of Mr. Jones, the respected father of five priests. One of these especially amused the people in the streets when lighted up, being inscribed

“Leipsic Races,” and representing Napoleon flying before a Cossack. The writer was sitting in Mr. Jones’ parlour, having just brought the transparencies from Sedgley Park, with Mr. Foley, when DR. MILNER came in, and expressed a wish that some one would write or print for him, on a sheet of paper, just large enough for a single pane of the centre window of his house, these appropriate words from Isaias, xiv. 4—*“How hath the oppressor ceased!”* His idea was merely to have it inscribed in black letters: indeed he brought a sheet of paper in his hand, on which he had already marked it out in his own fashion in printed characters, very awkwardly formed. The present writer suggested that in black letters it would not be seen; and offered to make the inscription transparent, which he proceeded to do by pasting together a few sheets of brown paper, forming the words in large printed letters, then cutting them out, and pasting at the back some thin paper, coloured with yellow ochre and oiled. Thus prepared, the inscription came out brightly when a light was placed behind the paper. While the writer was busily employed upon the transparency, with his face bent down upon his work, the good Bishop did not perceive who he was, though he knew him well, and taking Mr. Jones aside, asked him in a whisper what that man would require to be paid for his trouble. Mr. Jones laughed, and said: “Don’t you know him, my Lord, it’s Mr. Husenbeth?” The Bishop was much amused at his mistake, thanked the writer most graciously for what he termed his clever contrivance, and when it was finished, insisted on carrying it home in his hand. It appeared illuminated in his window, and the appropriateness of the inscription was greatly admired. But so intent was his great mind upon the

text which he had chosen, that he was little solicitous how it might be best exhibited, and any humble contrivance would have satisfied him. The worthy Mr. Jones died on the 14th of May, 1816.

Great as had been the labours and trials of DR. MILNER during the last eventful year, fresh toils and troubles awaited him in the year 1814. In his Lenten Pastoral, he alluded to the severe judgment of "the diminution or withdrawing of the light and grace of God, as also of the essential benefits of our holy religion ; and finally of the true and sacred religion itself.....In fact," he continued, "how great is the danger of this with respect to ourselves, in the time and circumstances in which we are placed ! When we addressed you at the approach of the last Lent, we were led to believe and inform you, that all the leading members of our holy religion were *then* resolved not to risk the loss of it in the smallest degree, for any temporal advantage whatsoever ; but, alas ! succeeding events too soon proved that we were deceived ourselves, and that we misinformed you in this important particular." At the conclusion, he exhorted the faithful to pray with suitable fervour for liberation from captivity of the holy confessor, Pope Pius VII. "At present," he said, "we have the brightest prospect through the divine mercy, which has put the most powerful engines in motion, chiefly, perhaps, for these very purposes, that our ardent hopes may be very soon verified, and our long continued prayers granted."

The partisans of the schismatical Bill of 1813, chagrined at its failure, and still eager for it to pass at least this year, were anxious above all things to obtain some approval of it from the Holy See. The Pope

was then the prisoner of Buonaparte at Fontainbleau ; but it was thought that the Secretary of the Propaganda, Monsignor Quarantotti, might be induced to give his sanction, and that he possessed the necessary powers delegated to him by the Sovereign Pontiff. Here the parties were under a serious mistake ; for this secretary had only the *ordinary powers* of the Congregation : but certainly had no power to change the discipline of the Church of Ireland, or the regulations of the English Mission, or to unite the Scotch Vicars Apostolic with the English, in presenting to vacant Districts.* Under this misapprehension, however, several letters were written to an agent in Rome, Rev. P. Macpherson, President of the Scotch College, who, says DR. MILNER, "through a series of gross falsehoods and malicious representations, which he professed to derive from high authority in England,"† fraudulently obtained a Rescript in favour of the late Bill, from the unsuspecting good old man, a venerable Prelate, and afterwards a Cardinal.

"Thus deceived," continues DR. MILNER, "in all the leading circumstances of the case, by letters which the Scotch agent professed to have received from the most respectable authority in England, . . . no wonder that the humane and pious old man should have been prevailed upon to outstep his authority and his province, and to sign his name to the document prepared for him."‡ He had never even seen the Bill, as DR. MILNER was informed by Cardinal Litta.§ The Rescript itself need not be given here, as it was irregular and of no authority from the beginning. It may be

* "Supp. Mem.," p. 226.

† Ibid., p. 218.

‡ "Supp. Mem.," p. 224.

§ "Additional Notes" to Sup. Mem., p. 335.

seen at length in Mr. C. Butler's "*Historical Memoirs of Catholics*," Vol. IV., Appendix, page 518, and in the "*Orthodox Journal*" for 1814, p. 162. The sum of it was expressed in a single sentence : " That the Catholics ought to receive and embrace with content and gratitude the law which was proposed last year for their Emancipation, agreeably to the form received by us from your amplitude." This refers to Dr. Poynter, to whom the Rescript was addressed. Though dated at Rome, Feb. 16, it did not reach England till the 28th of April.

The Rescript was translated and published in the newspapers with much exultation on the part of those who were favourable to the Emancipation of Catholics, but at the same time strong advocates for vetoistical restrictions. In other circumstances a Papal Bull or Rescript would have been loudly protested against, or at least received with suspicion and jealousy ; but now these *liberal* Protestants were loud in their praises of the liberality of the Roman Secretary. We need not wonder at this, if it was true,—as the *Dublin Evening Post*, of July 28, announced as an ascertained fact of which the reader might rest assured,—that the Rescript was procured through the interference of Viscount Castlereagh and Lord William Bentinck, Commander of the Forces, and Governor of Sicily. One paper, the *Pilot*, even proclaimed the Rescript as the first act of the Pope, returned from captivity, which was false, as his Holiness did not enter Rome till the 24th of May. Throughout Ireland the Rescript was received with distrust and alarm. The eloquent Protestant Counsellor, Phillips, thus described the national feeling upon it : " The Pontiff's captivity led to the transmission of Quarantotti's Rescript ; and on the

news of its arrival, from the priest to the peasant, there was not a Catholic in the land, who did not spurn the document of Italian audacity.”* The Irish Bishops assembled at Maynooth, on the 25th of May, and unanimously agreed to four important Resolutions. The *first* congratulates his Holiness on his liberation from captivity ; the *second* is expressed in the following words : “ That having taken into our mature consideration the late Rescript of the Vice-Prefect of the Propaganda, we are fully convinced that it is not *mandatory*.” The *third* is to the effect that two Prelates shall be deputed to convey from the Irish hierarchy, their unanimous and well known sentiments to the Pope, from whom they have reason to expect a satisfactory decision. The last Resolution is, that the second and third preceding ones be communicated to Lord Donoughmore and Mr. Grattan, and that they be entreated to exert themselves in any future discussion to exclude from the Bill those clauses which the Bishops have already deprecated as penal and injurious to our religion.

But his Holiness Pius VII. had now been liberated from his captivity, through the wonderful and unexpected interposition of Divine Providence, and was on his way to make his triumphant entry into the holy city of Rome. DR. MILNER resolved at once to repair thither, to give an account to the Apostolic See of his own conduct and of the state of Catholic affairs in England. He had been for some time saving money for a journey to Rome at the earliest opportunity. We were still at war with France, and though the struggle was fast coming to a termination, it was hardly safe yet to cross the channel. DR. MILNER,

* Speech of Counsellor Phillips at a Catholic aggregate meeting at Cork, in August, 1814.

however, never knew fear, and he engaged a fisherman to take him over in an open boat. He had to be carried through the water on a man's back to the boat ; and the man complained of his great weight, which was increased by the gold which he carried secreted about him. He left Wolverhampton on the 2nd of May. " Landing on the opposite coast," he says, " he passed through the several camps of the conquering armies from Boulogne to Parma : namely, Russian, Prussian, Austrian, and English camps : and he viewed with horror the dire effects of war, which appeared throughout a great part of his journey ; bridges broken down, forests shot to shivers, villages laid in ruins, dead horses infecting the air, and human bodies floating down the rivers."*

The venerable Pius VII. had made his triumphant entrance into Rome on the 24th of May ; and by a remarkable disposition of divine Providence, the Emperor Napoleon had signed the deed of his own abdication, on the 6th of April previously, in the very apartment at Fontainebleau, which the Pope had occupied during his captivity there, from the 20th of June, 1812, to his unexpected liberation by Napoleon, on the 22nd of January, 1814. His Holiness had previously been a prisoner from July 6, 1809, and confined at Savona from the 10th of August, 1809 ; so that the whole period of his captivity exceeded four years and a half. It is worthy of note at the present day that on the Pope's entry into Rome, the *King of Sardinia* met him under the portico of the Vatican palace, and threw himself at his feet to kiss them, but the Pope extended his arms to prevent him.

* " Supp. Mem.," p. 228.

DR. MILNER arrived at Rome only a few days after the entry of the Pope. The four Prelates and the four theologians who had been consulted by the Pro-Prefect of the Propaganda, Mgr. Quarantotti, and had recommended him to issue the Rescript, were already disgraced and put into penance by the Pope. The Rescript was strongly disapproved of by him : and it was some time before Mgr. Quarantotti was admitted to the presence of his Holiness. For besides the weakness he had shown in the affair of the Rescript, he had taken a qualified oath of allegiance to the usurper of the Pope's states, the Emperor Napoleon. He very naturally declined all conversation with DR. MILNER concerning his former letter, and his late Rescript, but the good Bishop found the other Cardinals and Prelates, without exception, cheerful, friendly, and communicative.

He was soon admitted to an audience of the Pope, and addressed his Holiness in these words : " As the hart panteth after the fountains of waters : so my soul hath panted to see your Holiness and kiss your feet." He was received by that holy Pontiff with more than his accustomed benevolence. The Pope said he had heard much of him, and wished much to see him. He then hastily exclaimed : " Has the Act of Parliament passed ? Have the Catholics taken the oath ?" The Pope added : " he," that is, Monsignor Quarantotti, " ought not to have written that Letter without authority from the Holy See." DR. MILNER thus answered the inquiries of his Holiness : " There is no question, Holy Father, about an oath, or an Act of Parliament : the Emancipation will take place, but not till there is a great change in his Majesty's counsels. In the meantime, schismatical measures have been carried on

among our Catholics, as I am prepared to prove to your Cardinals.”*

DR. MILNER had numerous interviews with Cardinal Litta, of whom the Pope spoke highly, and commended also for his knowledge of the English language. He had presided over the Congregation of the Index, but on the restoration of the Pope, he was appointed Prefect of the Propaganda, and in September following was made Bishop of Sabina. With this venerable Cardinal, DR. MILNER had chiefly to transact business; and in one of his first interviews, his Eminence directed him to draw up a memorial of his whole case, to be laid before the Pope’s Council. DR. MILNER did this in a few days, and concluded his memorial thus: “I know I have numerous and powerful enemies, Catholics as well as Protestants, whom I have provoked by my inflexibility in defending and securing our holy religion: if on this, or any other account, the See Apostolic judge it to be for the advantage of religion that I should retire from my situation, I make an unreserved tender of resigning it.”†

On arriving at Rome, the good Bishop took up his quarters at St. John and Paul’s, the head house of the Passionists, which looks upon St. Gregory’s, on the Coelian Hill, a place that must have been very dear to him, as being the spot whence St. Gregory the Great sent St. Augustin and his companions to convert our Saxon ancestors. St. John and Paul’s, moreover, looks down upon the Coliseum, that noble amphitheatre which had been the scene of so many martyrdoms. This choice of a residence so far away from the centre of the Eternal City, and from all places of ecclesiastical

* “Supp. Mem.,” p. 230.

† Ibid., p. 231.

and other business, could have been dictated only by his piety ; for it is in the midst of the desolation left by the ruins of what was once the most splendid portion of Rome.

After a certain number of days had elapsed, during which DR. MILNER'S memorial was under consideration, he was summoned to an official audience, at which he was assured that his memorial had given great satisfaction, and that the writer was in high favour with the venerable College of Cardinals, and the Holy Father himself ; that he had well defended his cause, and that of the Church, and on the true ground. Moreover, that his offer of resignation could not be accepted. It was signified to him on various occasions, by other Cardinals, that he had done his duty, and ought to proceed in the track which he had hitherto pursued. At the same time he was admonished that this ought to be done with moderation, and without irritating the feelings of others. We have seen previous instances of DR. MILNER'S readiness to make ample apology and reparation, wherever it could be shown that he had exceeded the bounds of just and reasonable defence ; and when he recorded the above in his "*Supplementary Memoirs*," page 231, he declared again, in a note, his readiness to make satisfaction to any injured party, at the discretion of some intelligent and conscientious arbiter. He added these words in the note alluded to : " It appears to him (Dr. M.), "that in the present work, and his other works, the writer has spared the character and feelings of his adversaries to the best of his power, with the exception of one domestic enemy of the Church, whom he despairs of reclaiming, and therefore thinks it his duty to disarm." The allusion will be readily under-

stood. Again, in his "*Additional Notes*" to his "*Supplementary Memoirs*," p. 335, in allusion to his former apology at Durham in 1812, he observes that as that apology does not come down lower than that date, he now again (1821) pledges himself to make full satisfaction to every fellow-creature who thinks he has been injured by him, at the discretion of an umpire, to be mutually chosen.

It has been mentioned above that the Irish Bishops, when assembled on the 25th of May at Maynooth, had resolved to depute two Prelates to Rome. Only one Irish Bishop, however, was thus commissioned, who was the Most Rev. Dr. Murray, coadjutor of the Archbishop of Dublin, Dr. Troy; the other deputy was their long tried and faithful agent, DR. MILNER. Dr. Murray arrived in Rome about a month after Dr. MILNER, and had several audiences of the Pope together with our Prelate. The Pope on those occasions expressed his esteem for the Irish Bishops, clergy, and laity, in very warm terms of approbation. When Dr. Murray arrived at Rome, DR. MILNER thought of returning home shortly; but he agreed to stay for Dr. Murray, and ultimately prolonged his stay to nine months from the date of his arrival. He continued to be treated during his stay in the Holy City with the greatest favour and confidence. No proof of these, however, was so gratifying to him as the following, which the writer gives as he heard it from DR. MILNER's own lips. A certain Catholic gentleman, then at Rome, was very urgent to obtain of the Pope that the Catholics in England should be dispensed with from the obligation of keeping abstinence on Saturdays. Accordingly he represented to his Holiness that that point of discipline had almost entirely

gone into disuse, and might therefore very reasonably be abrogated by the Pope's dispensation. The Pope doubted the truth of this representation, and said to the Prefect of Propaganda, Cardinal Litta : " Let us ask DR. MILNER: *he will tell us the truth.*" The Bishop was accordingly sent for, and interrogated on the matter by his Holiness. He at once answered: " Yes, I will tell your Holiness the truth : the good Catholics keep the abstinence on Saturdays, and the bad ones do not." " Then," said the Pope, " it shall remain as it is." Well might he congratulate himself on so high a testimony to his integrity from the Head of the Church himself.

DR. MILNER always spoke with great satisfaction of the kindness and confidence which he experienced from Cardinals Litta and De Somaglia in particular ; and he wrote from Rome, that he found the " Cardinals, and superior Prelates, in general, well informed and sensible men, engaging and edifying in their manners, and taken up with the duties of their respective charges." Soon after DR. MILNER'S audience on his memorial, which took place on the eve of SS. Peter and Paul, he received a note from Cardinal Litta, ending in these words : " Henceforth I give you my entire esteem." On another occasion, the Cardinal said to him: " Alas, DR. MILNER, you have very powerful enemies."* When the Bishop spoke of apologising for any intemperate expressions, the Cardinal said to him : " Take care not to compromise any of your principles."† And when DR. MILNER observed that the question was not merely about the appointment of

* " Helas, Mgr. M., vous avez des ennemis bien puissants."

† " Gardez vous de compromettre aucun de vos principes."

our Prelates, but whether our old principles and piety should remain, the Cardinal eagerly and strongly assented to his assertion. The good Cardinal continued to honour him with equal marks of his confidence at Viterbo, Pisa, and Genoa. He wished DR. MILNER to remain with the Holy Father, till the Conference of Vienna and the troubles of Italy were ended, and promised then to take him back to Rome in his carriage.

It was to be expected that the party in England favourable to the late Bill would anxiously endeavour to procure the sanction of the Pope to the Rescript of Quarantotti. They sent an Address agreed upon at a Meeting of the General Board of British Catholics, to his Holiness, dated June 17, 1814, expressing their dutiful congratulations on his happy return from captivity ; but they inserted in it some strong animadversions on some of their " own brethren, who ceased not," they say, " to accuse us as apostates, and ready to sacrifice our faith to the acquisition of worldly advantages," adding, however, " we were not affrighted by the menaces of those our bosom enemies." They declare that they received the late Rescript " with unspeakable joy," and that to the sentiments contained in it they have given their " fullest and most unequivocal assurances of adherence and respect ;" and they express their confident expectation that they shall receive the assurance that it speaks the genuine and full sentiments of the paternal heart of his Holiness towards the faithful of these countries. In other words, they expect that the Rescript will be confirmed by his Holiness.*

* See the Address in Mr. C. C. Butler's "Hist. Mem.," vol. iv., Appendix, Note III.

In this expectation, however, they were doomed to be disappointed. It was made known to DR. MILNER from the time of its reception, that the prayer of the Address could not be granted; and though it was well understood that he was primarily alluded to among the "bosom enemies" of the Board, he continued to be treated by the Holy See as the "bosom friend" of that See and of the Catholics. "On the other hand, the procurer and bearer of the Rescript (Macpherson), on his return to the Christian capital, had to digest many a severe mortification, in return for his agency."* No answer was returned from the Pope to this Address for six months; and when at length his Holiness did answer it, though he expressed himself very graciously and paternally, he carefully intimated that the Rescript, having been issued in his absence, and turning on a matter of the highest moment, had been given to be examined maturely *ab integro* by those Cardinals, to whom such matters are usually referred. The answer is dated December 28, 1814, but was not received in England till the February of 1815.†

DR. MILNER took the opportunity of his stay in Rome, to present a petition to the Pope, praying that for the continual increase of devotion to the Sacred Heart of Jesus, his Holiness would please to grant in favour of all the faithful who should confess and communicate, and devoutly visit in any place in his District, on the Friday after the octave of Corpus Christi, or any other instead thereof to be assigned by the Bishop, as also on the first Friday of every month,

* "Supp. Mem.," p. 234.

† See this document also in "Hist. Mem.," vol. iv., Appendix, Note IV.

or instead thereof on any Sunday of the month to be appointed by the Bishop, a picture or image of the most Sacred Heart of Jesus, exposed in any public church or oratory, or in any monastery, seminary, or other pious place, and pray there for the concord of Christian princes, the extirpation of heresy, and the intentions of his Holiness,—a plenary Indulgence, applicable also in the way of suffrage to the souls in Purgatory : and to those who should devoutly visit the said image or picture, and pray there in like manner, an Indulgence of an hundred days, to be gained on any day of the year once in the day, applicable also to the souls in Purgatory. His Holiness was graciously pleased to grant this petition by an Indult, dated June 27, 1814, and to hold good for fifteen years. Thus DR. MILNER was the first to introduce into England the public practice of devotion to the Sacred Heart of Jesus, which however had been for several years before practised privately. The zealous and pious Prelate afterwards published a Pastoral Address to the faithful of the Midland District, explaining the nature and object of this devotion, followed by a collection of prayers adapted to it, many of them borrowed from approved works, but a good part being his own composition, and affording abundant proofs of his tender piety, and especial devotion to the Sacred Heart of Jesus. Sodalties were afterwards formed in various places in the Midland District, and the good Bishop's devotional exercises continued to be used with so much fruit and edification that at the expiration of the fifteen years, application was made to the Holy See by his successor, Dr. Walsh, for a renewal of the Indulgences, and Pope Pius VIII. renewed them for a further term of fifteen years. Finally, at the petition

of Dr. Wareing, Vicar Apostolic of the Eastern portion of the former Midland District, they were granted by Pope Gregory XVI. in perpetuity.

Encouraged by the success of this application, DR. MILNER projected another most excellent and commendable institution, which he called the *Societas Libera*, or Free Society of Secular Clergy in the Midland District. In a fresh petition to Pope Pius VII., he represented that certain priests and ecclesiastics of St. Mary's College, Oscott, and several other priests on the Mission in his District, would engage voluntarily, though not under sin, to keep up certain pious practices and exercises, to which they were already bound by the rules of the College; and petitioned that his Holiness would grant a Plenary Indulgence to each, on the day on which they made such engagement, and also on the day on which they should annually renew the same. This petition, dated July 13, 1814, his Holiness was pleased also to grant, by an Indult dated Sept. 1, 1814; and he annexed to it, as the petitioner had requested, all those Indulgences, which had previously been granted to the Sodality of the Sacred Heart, at *Sancta Maria ad Pineam*, at Rome. The Bishop afterwards printed his petition and the Pope's Indult, with the names of the associates, his own being at the head, followed by thirty others, either priests or ecclesiastical students. This *Societas Libera* has been cherished and kept up by many worthy priests, and has proved a very valuable support and stimulus to them in the course of their arduous ministry.

Pope Clement XIV., it is well known, had suppressed the Society of Jesus by a Brief on the 21st of June, 1773. The Society was again established by

Pope Pius VII. by his Bull of August 7, 1814. DR. MILNER assisted on the solemn occasion of its publication, when his Holiness celebrated Mass at the altar of St. Ignatius. On the 18th of October, the venerable Prelate set out from Rome on a little tour in that part of the Appenines which lies to the east of the Eternal City. Two Letters of his were published in the *Orthodox Journal* for December, 1814, in which he gives a very animated account of his short tour, which embraced first Tivoli,—where he met Cardinal Litta, who accompanied him to his inn, and conversed with him for a considerable time,—then Subiaco, on the way to which, he most amusingly describes a wretched inn, near Vicovara, where he was obliged to stop, consisting of “one large cave, crowded with mules, horses, asses, and their drivers, with a dresser at the farther end of it, where the landlord and landlady sold coarse bread, sour wine, and horse food.” At Arsoli he met with a most curious subject of antiquarian observation, the only ancient Roman mile stone known to exist. At Subiaco, he received hospitality from the amiable Bishop, Cardinal Galeffi, who was then making his episcopal visitation. On the 21st of October, he set out for the famous grotto and monastery of St. Benedict, two miles to the east of Subiaco, of which he gives a very interesting description. Thence he had to make his way mostly on foot, passing from place to place where there were no roads, “clambering up rocky mountains, descending into steep precipices, now immersed in mud, now forced to jump from one large stone to another, it being impossible to make regular steps.” His guide led him astray, not knowing the country, and he was obliged to engage another, whom he met with accidentally half way. It

rained in torrents almost all the way; so that in all these adverse circumstances he was four hours travelling five miles to Racco di San Stefano. "Arriving here," he says, "at what is called an osteria, or inn, we found the whole cave, of which it consisted, quite full of pigs, which were eating the food that was there given them." But he was most hospitably entertained at a Franciscan convent two miles farther on. At Genzano, "our habitation was a ruined castle, without glass in the windows, and destitute of almost every other convenience of life. Hunger and fatigue, however, enabled me to make a good meal of homely fare, and to sleep soundly in a pair of hopsacks." He visited, the next morning, a place of great devotion, the Sanctuary of "Our Lady of good counsel," in the convent of the hermits of St. Augustin. Thence he proceeded to Palestrina, the ancient Præneste, and rode thence through rich vineyards, by Monte Porzio, where the English College has a country house, and Monte Dragone, to Frascati, which he calls the Richmond Hill of the Christian capital. The intelligent and excellent Cardinal de Somaglia had been enthroned in the cathedral on the day that DR. MILNER arrived, which event was celebrated with solemn services, music, fireworks, and other demonstrations of joy. But only a few hours afterwards there was an earthquake, and the weather again became stormy, which detained him another day. On the 27th he came to Castle Gandolfi, "the Holy Father's country house, where he was then enjoying a three weeks' partial repose from the arduous and uninterrupted duties of his sublime station.....I had nothing now to do but to pursue my journey through the remains and vestiges of aqueducts, temples, and other monuments

of remote antiquity, that cover the plains, to the Eternal City, which the Almighty was pleased to raise to supreme empire, in order to make it afterwards the head of his never failing religion. *Roma caput mundi, quidquid non possidet armis religione tenet.*"

CHAPTER SIXTEENTH.

LETTER OF DR. MOYLAN TO DR. MILNER AGAINST THE VETO.—DR. MURRAY'S ACCOUNT OF HIS MISSION TO ROME. — DR. MILNER'S SPIRITUAL RETREAT AT ROME. — HIS ADMIRATION OF THE ORDER OF PASSIONISTS.—HE RETURNS TO ENGLAND. — DR. POYNTER AT ROME.—HIS APOLOGETICAL EPISTLE.—PARTICULARS ABOUT DR. MILNER ON HIS RETURN.—VISITS OSCOTT, CAVERSWALL AND WINCHESTER.—HIS AFFECTION FOR HIS OLD CHAPEL AT WINCHESTER.—HE REJECTS PROPOSALS OF ADDRESSES AND PRESENTATIONS TO HIM.—LETTER OF CARDINAL LITTA FROM GENOA.—ALARM OCCASIONED BY IT IN IRELAND. —RESOLUTIONS OF THE IRISH BISHOPS.—DEPUTATION FROM THEM TO ROME.—CALUMNIES AGAINST DR. MILNER.—HONOURABLE REPARATION BY O'CONNELL.—DR. MILNER'S ESTEEM FOR HIM.

EARLY in the year 1815, DR. MILNER received at Rome a remarkable letter from his friend DR. MOYLAN, Bishop of Cork, dated from that city, December 7, 1814, containing his sentiments on the *Veto*. It was one of the last letters of that excellent and highly revered Prelate, and deserves to be preserved in this biography.

"MY DEAR AND HONOURED LORD,

"I am the oldest of the Catholic Prelates in this kingdom, and expect soon to appear before the

awful tribunal of the Almighty Judge, in whose sacred presence I solemnly declare, that *any compromise made or control whatever given* to our Protestant Government, or ministers, in the appointment or nomination of the Catholic Bishops or clergy of this kingdom, *or any interference whatsoever*, or influence over them, in the exercise of their spiritual functions, will eventually lead *to the subversion of our venerable hierarchy*, and in consequence to the *ruin of the Catholic religion* in this long suffering and oppressed Catholic country. It would most certainly cause the greatest dissatisfaction in the minds of the Catholic body, lessen their attachment and respect to the Holy See, and by degrees dispose them for every bad change. But under our present enlightened and most venerable Pontiff, we have nothing to apprehend. The Almighty God has preserved him from his enemies, and restored him to his Church, for its support, and the glory of his own holy name. Could I presume, through you, my dear and honoured Lord, to present the sincere homage of my heart to the holy Father, prostrate most humbly at his sacred feet, I kiss them with all my reverence, respect, and affection, and on my knees I most earnestly supplicate his paternal benediction."

Though no answer from DR. MILNER has been preserved, no doubt he hastened to lay before the Pope these edifying sentiments and wishes of the venerable Prelate : and it is to be hoped that an answer reached Dr. Moylan before his death, which happened very shortly after, on the 10th of February, 1815, in the eightieth year of his age. He was a long cherished friend of DR. MILNER'S, and a Prelate of exemplary life and apostolic firmness. Of this he gave a remark-

able proof at the meeting of the Irish Bishops in May, 1814. Some of the Prelates were recommending the expediency of a little delay, when DR. MOYLAN rose, and brought them at once to a unanimous decision by these memorable words : "Let us put expediency out of consideration : let us consider what is *right*, and *let us act like Irish Bishops.*"

On the 15th of February, a deputation from the Irish Catholic Association waited on the Most Reverend Dr. Murray, who had returned to Dublin, and received from him some very important and interesting information relative to his late mission to Rome. His Grace stated that he had gone thither as the delegate of the Irish Bishops, for the sole purpose of remonstrating against the Rescript of Monsignor Quarantotti ; that the said Rescript had been recalled by the Pope, and the matters contained in it referred to a special Congregation. He expressed his conviction that when their opinion should be reported to his Holiness, who had reserved to himself the right to pronounce definitively on the subject, he would be influenced solely by a regard for the spiritual welfare of the Irish Catholics, and not by any interference of the British ministry, or any other temporal consideration. In answer to an inquiry from the deputation, whether any communication from the English Board, or any other English Catholics had reached Rome, his Grace replied that Mr. Macpherson had presented an address to the Pope from some Catholic body, which he believed to be the English Board, praying his Holiness to confirm the Rescript ; but that DR. MILNER had protested against Mr. Macpherson as the English agent, and also against the Board being considered to represent the English Catholics.

Before DR. MILNER quitted Rome, he made an edifying spiritual retreat at the Convent of the Passionists, St. John and Paul's, where he had all along resided. Of this retreat, the paper of exercises and notes, in his own hand, lies now before the writer, being partly in Italian, partly in Latin, and partly in English. It began on the 14th of March, and ended on the 21st. He has carefully written down the distribution of his time, and the various exercises of the day. At first he notes the hour according to the Italian mode of reckoning, and the English hour by the side of it; but he grows tired of this, and contents himself towards the end with marking the English hour alone. The paper, however, is a real curiosity, and the reader will not be sorry to find it here verbatim.

St. Giovàn & Paolo.

✠ Impiègo del Tempo negli Esercizi spirituali. Martii 14, fin. al. 21.

Mattina.

Ora 1 \times 5 Levata.

— 1- $\frac{3}{4}$, 6 Medit. in Cappella.

In Stanza per riflettere a quanto si è ascoltato e notare i lumi avuti, ed i buoni proponimenti.

Ora 3-8, Missa. Via Crucis.

In stanza. Libro spirit. ove esame della coscienza.

Ora 4- $\frac{3}{4}$, 9- $\frac{3}{4}$ Lezione e Riforma.

Pranzo.

Indi alla Cappella per ringraziare ed Angelus Domini.

Ora 8-1, Retiro. Riposo.

Sera.

19-2, Fine del Riposo.

19-1, 2- $\frac{1}{4}$, Visita al SS. Sacram.

Ritiro in stanza lettura ove esame di coscienza.

20–3 $\frac{3}{4}$, Lezione commune nel cappella.

Passegio nel orto.

22–5 $\frac{1}{2}$, Meditazione.

Ritiro in stanza ruminando, &c., con notarli in carta
Cena in Refettorio.

Ritiro in stanza.

8, Il Rosario e esame particolare in cappella.

8 $\frac{1}{4}$, Riposo dopo 3 ave Maria in onore della Purita
B.M.V.

Meditatio. Devotio erga Xtum passum et M. Dolorosam. Humilitas et mansuetudo. Fuga periculorum.

Then follow a series of resolutions in English, some of which, being of a private character, cannot with propriety be given here ; but the following will be perused with admiration and edification.

“I resolve with God’s grace and the prayers of B.V. to rise Winter and Summer at six.—To salute J. Xt. crucified and B.V. adolorata.—After this and other prayers, *Mental* prayer for half an hour.—Then read Scripture and prepare for Mass.—After breakfast, Little Hours.—Before dinner, Examen. Pious Reading or Prayer.

“Vespers and Complin immediately before, or after dinner.

“Spiritual Reading afternoon. — Grace, Rosary, Sacred Heart.

“Matins and Lauds before or after supper. — Stinted measure of meat and drink.

“To be in bed at eleven.”

DR. MILNER had a great esteem for the Order of the Passionists, and often used to speak of them with admiration and preference. He used to say that though he should not live to see them established in

England, they would be so, and he assured the nuns at Caverswall, that some of them would see the Passionists going about in their habits. They were much struck with the fulfilment of this, when a few years after DR. MILNER'S death, a congregation of these religious were established near them, at Aston. In a Letter in the "*Orthodox Journal*," dated August 18, 1815, in which he expresses a strong wish that a continuation of Butler's *Lives of the Saints* might be undertaken, which was in part performed subsequently by Mr. C. Butler, he mentions several holy personages of modern times, but dwells particularly on the venerable founder of the Passionists, Paul of the Cross, who has since been beatified. He gives a most edifying and remarkable account of the affection and devotion of that holy man for our country, and his constant prayers and aspirations for the conversion of England.*

The venerable Pontiff, Pius VII., was as benign to DR. MILNER at his final audience, as he had been at the first. But Napoleon had now quitted Elba, and disembarked near Antibes, on the 1st of March ; and Murat was by this time approaching the frontiers of the Ecclesiastical States. The Pope therefore judged it advisable to quit his capital for greater security. He did so on the 22nd of March, and on the 3rd of April he made his solemn entry into Genoa ; thirteen Cardinals arrived there on the day following. DR. MILNER left Rome also for Genoa : and soon after proceeded to England by Milan, Basle, Frankfort, Cologne, and Brussels. He arrived in London on the 2nd of June, 1815. His mission to Rome had been successful : his cause was judged to be right, and his firm and

* "*Orthodox Journal*" for August, 1815, p. 307.

intrepid character was so firmly established in Rome that he used to be styled there the English *Athanasius*. On his return, he frequently entertained his friends with very interesting accounts of his journey and adventures ; and he used to say that now he had seen all that he wished to see in this world.

At the close of the year 1814, Dr. Poynter, the Vicar Apostolic of the London District, left England for Rome. During his stay in the Eternal City, he drew up his "*Apologetical Epistle*" to the Prefect of Propaganda, Cardinal Litta, against the charges brought against him and the other Vicars Apostolic by DR. MILNER. It is dated at Rome, March 15, 1815, and is a very long document of nearly forty octavo pages. It was the intention of the Holy See to take it into consideration after Low Sunday ; but the Pope was obliged to leave Rome in Holy Week, March 22, so that the proceedings were prevented. The document was not meant to be made public, and was not actually published till the latter part of 1820, when it was translated and printed without the knowledge of Dr. Poynter, by Mr. Charles Butler, shortly after the appearance of DR. MILNER'S "*Supplementary Memoirs*" to that gentleman's "*Historical Memoirs of Catholics*," and in circumstances which will be better understood later in the present biography, when the subject shall be resumed. Reference, however, has been already so frequently made to the contents of this "*Apologetical Epistle*" in the preceding chapters, and so many of its statements have been already examined, that little will remain to be said upon it, when we reach the period of its publication. It was taken into consideration by the proper authorities during the Pope's residence at Genoa ; but "it does not appear to have even

modified the impression that DR. MILNER pursued the right course, although rather too warmly. Dr. Poynter, indeed, was complimented as an excellent Prelate ; but this, with its accompaniment of a painfully cool reception, was scarcely so full an exculpation as he himself had requested.”*

DR. MILNER, as already stated, arrived in London, June 2, 1815. He soon paid a visit to his beloved college, St. Mary's, Oscott. Every one was struck with his healthy and animated appearance : he wore his white hair more flowing than formerly, which added still more to his venerable appearance ; and we thought him every way improved by his continental travels, and residence at Rome. Like most of those who have been some time there, he had fallen into the Italian mode of pronouncing Latin ; which, however, he managed so awkwardly and imperfectly, that his confusion of the Roman and English pronunciation was strangely remarkable. If the maxim be just : *Cum Romæ fueris, Romano vivito more*, surely in England it is equally proper to drop the Italian, and keep to our own pronunciation of Latin. But no man was farther from singularity or affectation than DR. MILNER, and his Italian pronunciation of Latin gradually wore off.

He had brought from Rome several precious relics. The writer of these pages, being in his room with him at Wolverhampton shortly after his return to England, begged of him with much diffidence to give him some small relic. The good Bishop directed him to open a certain drawer, and told him that there he would find

* “ Hist. of the Church in England,” by Canon Flanagan, vol. ii. p. 434.

a number of holy relics which he had brought back with him, and gave him leave to take whatever he liked, excepting only the filings from St. Peter's chains, of which he said he had been able to procure so little, that he could not spare any. He opened a small paper, and allowed the writer to see and venerate the precious filings, and then left him to help himself to portions of any of the other relics. He took some of SS. Candidus, Epimachus, Felicitas and Victoria, as also a small piece of the cloak and habit of the holy founder of the Passionists, B. Paul of the Cross. He also took small portions of the fine black hair and of the cassock and shirt of the holy Pope Pius VII., all of which he still preserves, with the additional gratification of having received them from DR. MILNER.

The good Bishop also paid visits, soon after his return, to the communities at Caverswall Castle and Winchester. He continued to be the confessor extraordinary of the latter, which of course caused him to visit it at least every year. On one of those occasions, being as usual at the house of his great friend, the Rev. Thomas White, who had succeeded to the mission at Winchester on the 7th of July, 1810, DR. MILNER went to pray in his old and favourite chapel. A female of the congregation happening to go into the gallery of the chapel, observed him kneeling in devout prayer at the sanctuary rails. She had gone in softly, and remained perfectly quiet, so that he was quite unconscious of any one's being in the chapel. After some time he rose up, and took a long, steady view of the whole of the sanctuary. He then turned round, and walked slowly down the chapel, surveying every window and fresco as he proceeded, and looking earnestly at each object, as if unwilling to

leave it. At last, he got fairly into the porch, when the woman heard him say, in a low voice, but with much emphasis and feeling: "Oh, my *dear* chapel!"

On the return of DR. MILNER from Rome, several proposals were made from different quarters to testify the admiration and gratitude of the Catholic body towards him. One was to publish his portrait, another to present to him an address of congratulation on his great exertions in the cause of religion, and on the successful accomplishment of his mission to Rome. Another was to present him with a rich crozier, or valuable piece of altar plate for his own chapel. But the noble-minded and disinterested Prelate would listen to none of these proposals. St. Bernard says: "It is truly a great and rare virtue, when you do great things, and yet are wholly unconscious of your own greatness: when your sanctity is known to all, but to yourself alone unknown: when you appear to all admirable, and in your own eyes contemptible. This I judge more wonderful than the virtues themselves."* And this virtue the great MILNER undoubtedly possessed. He had no idea of his own excellence: he merely considered that he had done what he ought to do, and was after all but an unprofitable servant. He hastened therefore to reject all these honorable proposals, and in a short Letter in the *Orthodox Journal*, he thus nobly expressed himself: "The undersigned having seen in your Journal for last month, proposals for subscriptions and other measures, by way of doing him public

* "Magna et rara virtus profecto est, cum magna operaris, magnum te nescire: cum omnibus nota sit sanctitas tua, te solum lateat; cum omnibus mirabilis appareas, tibi soli vilescas. Hoc ego ipsis virtutibus mirabilius judico." S. BERNARD. *Serm. xiii. in Cantic.*

honour for the conscientious discharge of his professional duty, feels himself obliged, with every sentiment of gratitude to the proposers, to decline, and indeed positively to refuse their offers. His conduct in opposing a late schismatical Bill, and the fatal pledge, which he so often foretold would lead to some such measure, has been approved in that quarter, to which alone he looks for a decision on theological questions, previously to the sentence of the great Master, who can adequately reward as well as infallibly judge of the right behaviour of his ministers."

To this Letter, DR. MILNER appended a Note, intimating that he had just received an address of thanks signed by above 4000 English Catholics; while of about forty, who, in a moment of irritation, voted against him for opposing the Bill two years before, some had signified their concern at having done so, and all appear, from their late Address to the Pope, to give up the Bill, as an uncanonical attempt to alter the discipline of the Church without his authority.*

Though the Pope had retired to Genoa, the affair of Quarantotti's Rescript was attended to there with as little delay as possible; and on the 26th of April, 1815, a Letter was addressed to Dr. Poynter by Cardinal Litta, conveying the decisions of his Holiness on three important points,—the oath to be taken by the Catholics,—the manner of appointing Bishops,—and the examination of rescripts, briefs and ordinances from the Supreme Pontiff. Three forms of an oath are given, any one of which the Pope would allow. DR. MILNER observes that "it is probable that some terms

* Letter of Dr. M. in "*Orth. Journ.*" for June, 1815, dated Wolverhampton, June 4th.

respecting this change had been proposed and agreed upon between a certain British minister (Castlereagh) and a certain Cardinal (Consalvi), at the Congress of Vienna.”* On the second point, the appointment of Bishops, his Holiness declares the only terms which could be admitted, “after rejecting all those that have hitherto been proposed.” In the event of Emancipation being granted, he would allow “those to whom it appertains to present to the King’s ministers a list of candidates, in order that if any of them should be obnoxious, or suspected, the government may immediately point him out, so as that he may be expunged, care however being taken to leave a sufficient number for his Holiness to choose therefrom.” As soon as Emancipation shall have been granted, his Holiness “intends finally to give solemn permission to the Catholics respecting the points above stated, relative to the election of Bishops.” On the third point, the Letter says : “As for the examination of rescripts,.....it cannot even be made a subject of negotiation.”†

This Letter was delivered to Dr. Poynter at Genoa, whither he had followed the Pope, and copies of it were transmitted to Dr. Troy, the Archbishop of Dublin, and to Dr. MILNER. This Letter Dr. Murray and Dr. MILNER had refused to convey to Ireland. It was some time before this important document was published, and it began to be whispered about that his Holiness had approved of such arrangements in the Bill of 1813, as the Prelates of Ireland and Dr. MILNER had condemned. Mr. Eneas M'Donnell wrote on the

* “Supp. Mem.,” p. 235.

† This Letter of Cardinal Litta may be seen translated in C. Butler’s “Hist. Mem.,” vol. iv., Appendix, Note V., and a different translation appeared in the “Orth. Journal,” 1815, p. 477.

subject to Archbishop Troy, imploring his Grace to inform him of the real truth of the matter ; and Dr. Troy, in his answer of August 9th, assured him that his Holiness had *not* approved of the Bill of 1813, and that he would determine nothing till Emancipation should have been granted. He added that the Irish Bishops would meet very shortly. This letter did not allay the general uneasiness : indeed the Prelates themselves were not satisfied. As they were soon to assemble and consider the document, it would have been imprudent to publish it beforehand: but “when published,” says DR. MILNER, “it was far from satisfying the greater part of the Catholics, as they dreaded that the least interference of a Protestant ministry with the appointment of their pastors, would in the end prove ruinous to their religion.”*

The Meeting of the Prelates of Ireland took place in Dublin, on the 23rd and 24th of August, 1815, when they passed five Resolutions so very firm, decided and important, that they well deserve to be preserved here in full.

“Resolved,—That it is our decided and conscientious conviction, that any power granted to the Crown of Great Britain of interfering, directly or indirectly, in the appointment of Bishops for the Roman Catholic Church in Ireland, must essentially injure, and may eventually subvert the Roman Catholic religion in this country.

“Resolved,—That with this conviction deeply and unalterably impressed on our minds, we should consider ourselves as betraying the dearest interests of that portion of the Church which the Holy Ghost has

* “Sup. Mem.,” p. 237.

confided to our care, did we not declare most unequivocally that we will at all times, and under all circumstances deprecate and oppose, in every canonical and constitutional way, any such interference.

“Resolved,—That though we sincerely venerate the Supreme Pontiff, as visible Head of the Church, we do not conceive that our apprehensions for the safety of the Roman Catholic Church in Ireland, can or ought to be removed by any determination of his Holiness, adopted, or intended to be adopted, not only without our concurrence, but in direct opposition to our repeated Resolutions, and the very energetic Memorial presented on our behalf, and so ably supported by our deputy, the Most Rev. Dr. Murray, who in that quality was more competent to inform his Holiness of the real state and interests of the Roman Catholic Church in Ireland, than any other with whom he is said to have consulted.

“Resolved,—That a declaration of these our sentiments, respectful, firm and decided, be transmitted to the Holy See, which, we trust, will engage his Holiness to feel and acknowledge the justness and propriety of this our determination.

“Resolved,—That our grateful thanks are due, and hereby given to the Most Rev. Dr. Murray, and the Right Rev. Dr. Milner, our late deputies to Rome, for their zealous and able discharge of the trust reposed in them.”

These Resolutions were signed by the four Archbishops, and the coadjutors of two of them, and by twenty-one other Bishops and the Warden of Galway. They, moreover, judged it expedient to send another deputation to the Holy See, to make certain representations on the subject ; and they accordingly deputed

Dr. Murray, coadjutor of Dublin, and Dr. Murphy, Bishop of Cork, who at once proceeded on their important mission. One of them, probably Dr. Murphy, in a letter to a priest in Dublin, dated from Dover, September 14, said : " We passed Sunday night with Dr. Milner, whose heart is with us most fervently, notwithstanding all the cruel calumnies that have been uttered against him. My heart bleeds to see him so foully denounced as an enemy to our cause."

To understand this, it will be necessary to revert to an occurrence which took place a short time before. At the aggregate meeting in Dublin, on the 29th of August, Mr. O'Connell made a strong charge against DR. MILNER of having written to the Bishops to accede to the vetoistical plan laid down in the Letter of Cardinal Litta. He professed to give an abstract of DR. MILNER'S communication to the Bishops, as read at the late Synod, which he said had been made known to him by one of the Prelates. This, coming from so distinguished a speaker, produced a great sensation unfavourable to our venerable Bishop ; and his own honour and character required an immediate vindication. He accordingly wrote a Letter to the Editor of the *Dublin Chronicle*, where O'Connell's speech had been reported. His Letter was dated September 6th, and he complains in it, that a celebrated orator had deprived him of the good opinion and good will of the Catholics of Ireland, by grossly misrepresenting his principles and degrading his understanding. " He has," says he, " in the present instance, pronounced upon hearsay evidence, and this at second or third hand ; namely, he heard a Prelate say, that he heard another Prelate read a Letter from me, which in his opinion bore such and such sense." DR. MILNER goes

on to say that his Letter was confidential ; but with that manly openness which ever distinguished his character, he declares himself quite willing that its contents should be publicly known, and he says : “ In case, however, it should be the general opinion of those Prelates that the Letter ought to be published, I will withdraw my injunction of secrecy.” He considers that notwithstanding all Mr. O’Connell’s credit and eloquence, he himself ought to stand acquitted on the solemn and public testimony of the Prelates themselves, who after considering his Letter and the whole of his conduct, unanimously voted their grateful thanks to him, for a zealous and able discharge of the trust reposed in him ; this being the fourth similar testimony to him from the Prelates of Ireland. This calumny, however, caused a great deal of ill-will, even among the Irish, against the steady defender of their best interests. But after a time, O’Connell was satisfied that he had been mistaken ; and then with the frankness of a just and generous spirit, he made an ample and public retractation and apology. At an aggregate meeting in Dublin, on the 5th of March in the year following, Mr. O’Connell stated that “ he felt it a duty which he owed to that learned Prelate, to admit most distinctly that he had wrongfully accused him of having returned to the approval of any vetoistical arrangements, and he felt much pleasure in doing so in the face of his countrymen, now so numerous assembled. He had seen a letter written by the Rev. Mr. Hayes (the Irish deputy of the lay Catholics to Rome), in which the unaltered detestation of the *Veto* by that worthy Prelate is incontestably established ; and he felt personally grateful to the Rev. gentleman for having disabused his mind of such unfavourable impressions, and enabled him to announce to

his countrymen, that DR. MILNER continues to be the same decided, determined anti-Vetoist, that he had proved himself to be under the most painful and discouraging circumstances."

Mr. Eneas M'Donnell followed, and apologised also for having in some degree aided in the circulation of the opinion injurious to DR. MILNER. He read a portion of the letter from the Rev. Mr. Hayes, alluded to by Mr. O'Connell, which was as follows: "In justice to this worthy Prelate (DR. MILNER), I think myself bound to state that he opposed the *Veto* with all his might at Rome and at Genoa; and that, when unsupported by his friends, overwhelmed by the calumny of his foes, and threatened with immediate deposition from his episcopal functions, he found that all his opposition was in vain, he then, without at all *approving*, softened down the evil he could not prevent, and to him alone are we indebted for the mild, *permissive*, indecisive tone and tenor of the Genoese Letter. Nay, however he may have acted under certain difficulties since that epoch, this I know, that down to the present moment his letters to the Holy See bitterly lament the treachery practised on his Holiness, and bespeak him still the warm hater and opposer of all vetoistical arrangements."*

It is pleasing to record that DR. MILNER was always a warm admirer of O'Connell. That great man had not yet risen to the pre-eminent distinction which awaited him, when even Wellington became alarmed at his power and influence, and he thus became morally the conqueror of him who conquered Napo-

* See the report of the meeting in the "Orthodox Journal" for March, 1816, p. 115.

leon ; but MILNER already appreciated highly his valuable services to his country and her religion, as the following anecdote will show, which the writer himself witnessed. Dr. MILNER had presided, as usual, on one occasion at the Midsummer Exhibition at Oscott College, and the writer was standing by him afterwards in the Ambulacrum, when a fine Irish youth passed by. The Bishop called him, and asked him if he should soon see Mr. O'Connell, as the boy was going home to Dublin. He replied that he should see him very shortly. "Then," said Dr. MILNER, "tell him from me, that if he were not a Catholic, I would erect a statue of brass in his honour ; but since he is a Catholic, I will do something far better, I will offer the adorable sacrifice of the Mass for him, that God may give him every blessing in this world and the next."

CHAPTER SEVENTEENTH.

TRIENNIAL MEETING OF THE MIDLAND CLERGY.—CONFIRMATIONS AND ORDINATION BY DR. MILNER.—HIS CARE OF OSCOTT COLLEGE.—MEDAL IN HONOUR OF THE PÔPE, PRESENTED BY DR. MILNER TO THE PRINCE REGENT.—ILLNESS AND INCAPACITY OF THE PRESIDENT OF OSCOTT, MR. POTTS.—MR. QUICK MADE ACTING PRESIDENT.—DR. MILNER'S SERMON AT BIRMINGHAM ON THE THANKSGIVING DAY.—RESOLUTIONS OF MEETINGS AT NEWCASTLE AND OF THE ENGLISH BOARD CENSURED BY DR. MILNER.—THE IRISH DEPUTIES AT ROME.—THE POPE'S LETTER TO THE IRISH BISHOPS.

DR. MILNER held the Triennial Meeting of his Clergy in July of this year 1815. In August he gave Confirmation at Cobridge, and at Caverswall Castle ; and

in September, at Hardwick and Overthorpe. It was a source of the purest consolation to his pious mind to witness the flourishing state of his beloved College of St. Mary's, Oscott, his own creation, his joy, and his crown in the Lord. This year he had the unspeakable satisfaction to ordain four priests at once from this little seminary, a greater number than even Douay College produced at any time in one year. The ordination took place on the 28th of September, and those promoted to the priesthood were Rev. William Wareing, now retired from the laborious charge of the episcopate,—Rev. Thomas Baddeley, who died at Cresswell, Feb. 18, 1823,—the Rev. John Chaloner, who died at Derby, December 4, 1836, and the Rev. John Jones, who died at Hassop, March 11, 1852. DR. MILNER had now begun to hold his Ordinations in the College Chapel, at Oscott. He frequently visited the College, looked zealously after the whole management of that establishment, and took special notice of those who were pursuing their studies for the ecclesiastical state. Simple and averse to luxury in all his habits, he was contented with a single apartment in the College, which, though small and inconvenient, served him for both sitting room and bedroom. He indulged his love of painted glass, by introducing some into the solitary casement window of this room; but it was only painted and not burnt in, so that it soon faded and disappeared altogether.

DR. MILNER had become the possessor of a marble bust of Pope Pius VII., executed by Milhomme, in 1808, which was allowed to be a better likeness than that by Canova, or rather by his assistant D'Este. This bust he placed in the hands of Messrs. Hardman and Lewis, of Birmingham, who had a die engraved

from it by Mr. F. Webb, and produced a beautiful medal, with a design and inscription on the reverse, which were furnished by the Bishop. A dove was represented descending, with the olive branch in its beak, over which appeared a scroll with the Pope's motto *Pax*, with a double barred or Jerusalem cross passing through the middle letter. Beneath was the following inscription :

PIO P. P. VII.
A DIRA CAPTIVITATE
O B. F I D. C A T H. L A T A
REDUCI
CATH. ANG. ET HIB.
D.D.
MDCCCXIV.

The first impression of this medal, in gold, was presented by DR. MILNER to the Prince Regent ; who acknowledged it by the following gracious letter through Col. M'Mahon.

“Carlton House, Nov. 27, 1815.

“ SIR,

“ I have had the honour to receive and present to the Prince Regent, in your name, a superb medallion of the Pope ; and I am commanded by his Royal Highness to return you his best thanks for your polite attention in sending to him so beautiful a specimen of art and workmanship.

“ I have the honour to be, Sir,

“ With great respect,

“ Your most obedient Servant,

“ J. M'MAHON.

“ *To the Rt. Rev. John Milner, D.D.,
&c. &c., Wolverhampton.*”

The obverse of this medal, now before the writer,

exhibits a likeness of the Pope, from the bust by Milhomme, with the inscription : PIUS VII. PONT. MAX. It is exquisitely engraved, but gives too youthful an appearance to his Holiness.

St. Mary's College at Oscott had been under the presidentship of the Rev. Thomas Potts since its first establishment in 1808. But this worthy and valuable superior was seized with a stroke of paralysis on the last day of this year, 1815 ; and shortly after he had a second attack. DR. MILNER, on finding how much Mr. Potts was affected by these fits, directed that he should be relieved from all care and duty in the College, but should remain as usual in his apartments, and continue nominally the President. He expressed at once his kind and considerate feeling towards the venerable man, by saying that he wished him to enjoy *otium cum dignitate*. Mr. Potts continued for a short time to recite his Breviary with the help of a companion, and even to say Mass ; but he grew so childish that the Bishop was obliged to desire him to discontinue both, and only to attempt to say the Rosary. DR. MILNER proceeded to provide for the offices which Mr. Potts had held in the College with so much credit and efficiency. Mr. Quick was made the acting President, and he also took Mr. Potts' chair as Professor of Divinity. Thus did DR. MILNER show at once his benevolence and his wisdom ; and his beloved seminary still went on and prospered under the charge of able and enlightened superiors.

The 18th of January, 1816, having been appointed for a General Thanksgiving for the Peace, which was now so happily proclaimed, after a war of a quarter of a century, DR. MILNER preached on the occasion at St. Chad's chapel in Birmingham. The sermon was a

fine, bold, nervous composition, and delivered with great spirit and effect. The Bishop was particularly noble in his delivery of the following passage: "Great was our Edgar when he was rowed down the Dee by the King of Scotland and seven other vassal princes as his boatmen; great were our Edwards at Cressy and Poitiers, but especially when the younger of them led the French monarch a captive to his royal father; great were our Henrys, when the fifth of that name, having achieved the splendid feat of Agincourt, his generals followed up the victory till they saw his own son crowned at Paris, King of France: but neither our Edgars, nor our Edwards, neither our Henrys, nor any other of our princes or heroes ever reached the height of glory which our present Prince Regent attained, when having, by the unparalleled deeds of heroism on the part of his immortal general and army, lopped off and seared the last neck of the tremendous hydra in the field of Waterloo, he was hailed by the powers of Europe, the finisher of their miseries, and the author, under God, of their security and happiness." He imagines these powers combining to raise the Prince's figure in breathing marble, a group of British statesmen and heroes supporting the pedestal. "Among these I seem to descry the prophetic orator who roused the nation to its heroic exertions (Burke); the indefatigable admiral (Nelson) who exalted the fame even of the British navy, and died in gaining the greatest of all its victories; and the incomparable general (Wellington) who with British troops, in different climes, has eclipsed the glory even of that navy, the conqueror of Napoleon's generals, and of Napoleon himself."

The plan of the Sermon is, First, to show the mag-

nitude of the evils from which we were delivered, and of the benefits which we received, as they regarded us as British subjects and as Catholics ; and Secondly, to point out the chief requisite for completing the national blessing, our full emancipation. He describes the extent and horrors of the war in details far more terrible than the reader could anticipate. "Never," he says, "since the earth was repeopled by the sons of Noe, has such a war existed.....Who can count up the millions upon millions of human victims whom this Moloch of revolutionary war has devoured in the different quarters of the globe ? Who is capable of describing the various misery to which a great proportion of the human race has been reduced by the same demon ?" He shows the imminent danger which threatened our own country : it was far from the intention of the real Deistical authors of the Revolution that its ravages should be confined at home. "No, they meditated the destruction of thrones and of altars, and of every institution connected with them throughout the world, and they were resolved to make their first attempt abroad on these important islands.Oh, had the general subjugator, who negotiated and fought and lived for no other purpose than to triumph over this envied kingdom, succeeded with his mighty preparations against it, we may well conceive, from his treatment of other states and kingdoms, that were not the objects either of his hatred or his fears, how he would have treated this ; we may well believe his general, who seems to have been intended to command the invading army, when he declared, that in the event of his conquering England, he would make it such a place that even Englishmen would not choose to live in it.....But what did I say of *escap-*

ing? Through the Providence of God,—through the wisdom, courage, and perseverance of her rulers, warriors and people, this little nation not only saved herself, but also several others, enabling the remainder to save themselves from the destruction in question, until, behold, at length, by one mighty effort, she hurled her gigantic enemy from his usurped throne, forced him to seek his life on board her vessels, and chained him to a rock in the middle of the Atlantic ocean !” * Never, assuredly, has any orator, or any writer, described the fate of Napoleon in language so sententious, yet so simple.

The second part of the Sermon, from its argumentative character, is less spirited and eloquent : it is a plain, clear exposition of the inconsistency and injustice of the penal laws against Catholics, and a refutation of the pretexts for their continuance.

In his Lenten Pastoral, February 19th, 1816, DR. MILNER cautions his flock against “ signing or voting Resolutions, or other instruments regarding matters of religion, which have not been duly weighed and sanctioned by *your Prelates, who watch over you, as being to render an account to God of your souls* (Heb. xiii. 17) ; for it is not the Catholic Rule of Faith that every individual should judge of the *reasonableness of the different articles of this faith* ; but he is to believe them *on the authority of the Catholic Church* ; and it may easily happen that men unversed in such discussions, may, in attempting to establish the doctrines of Christian charity, sanction those, which, in

* “ A Discourse delivered in the Roman Catholic Chapel of St. Chad, Chadwell-street, Birmingham, on Jan. 18, 1816, by the Rt. Rev. Dr. Milner, V.A.B.C., &c.” Birmingham, J. Ferrall.

fact, are cruel and unchristian, as well as contrary to the doctrine of the Fathers, and even to the written word of God." The pastoral of the V. A. of the Northern District, Dr. Wm. Gibson, contained a similar charge in equally earnest language.

These admonitions were judged necessary, in consequence of certain Resolutions passed at a meeting of Catholics at Newcastle-upon-Tyne, on the 27th of the previous December, and of others at a meeting of the Board of British Catholics on the 31st of January, 1816. The purport of these Resolutions will be seen from the following extracts from a Letter of the ever vigilant Prelate, DR. MILNER, which appeared in the "*Orthodox Journal*" for February of this year, 1816, under the signature of PASTORINI. The Bishop quotes the first Resolution of the Newcastle meeting, which was thus worded: "We do maintain the right of every individual, in every age, and in every country, to judge of the reasonableness of his belief; and we do moreover maintain, that no man can be deprived of this sacred, inalienable right, without injustice or oppression." This, and the Resolutions which followed it, were occasioned by accounts of the persecution of some Protestants in the South of France, which were after all quite unfounded. The Newcastle Resolution was strange indeed, as coming from Catholics. "It is," said DR. MILNER, in the above mentioned Letter, "either to adopt the Protestant Rule of Faith,—according to which every man is to judge of the different truths of Revelation by his private opinion, instead of the authority of the Catholic Church,—or it is to mock the Protestants, for gaining the favour of whom the Resolution was passed and published." He passes to the Resolution of the Board, which had

adopted the most important and vital decision of the Newcastle meeting, in the following words : “ That we do not wish to obtain any religious freedom for ourselves, which we do not wish to extend to every other country, and every other class, or denomination of men ; and we should hold ourselves unworthy of being considered as Christians, or Britons, if we did not sympathise with all who suffer for conscience sake, and if we did not regard religious persecution of every description as a horrid and detestable crime.”

Upon this, DR. MILNER observes, that though he is far, nay *very far*, from being a friend to religious persecution in general, there is, as the framers and advocates of these Resolutions ought to have known, an immense difference between punishing or disfranchising Christians, who neither teach, nor practise anything contrary to the state, or to society, — and other religionists, who teach and propagate sedition, robbery, bloodshed, blasphemy, obscenity, &c.—as was respectively the case with the Circumcellions, the Albigenes, the Hussites, the Fifth-Monarchy Men, the Gnostics, the Turpulins, the Adamites, &c. He asks if these gentlemen would sympathise with the Brahmins and Gentoos in India, when our governors restrain them from worshipping the idol Juggernaut, with unnatural and obscene rites, or from burning poor widows alive. He argues from Scripture and the holy Fathers that persecution is not always, and in all cases, “ a horrid and detestable crime.” He adds, however, in conclusion, that he is convinced that most, if not all the subscribers to these Resolutions were taken by surprise, and had no idea of adopting the Protestant Rule of Faith, or condemning the doctrine of the Scriptures or the Fathers ; but he hopes that this sur-

prise “ will render them cautious in future, how they adopt the tenets and language of men, who are not qualified either by knowledge or character to dictate to them.”

The protest of the Irish against that part of Cardinal Litta's Letter from Genoa, which intimated a willingness to allow certain vetoistic arrangements, in the event of Emancipation being granted, was firmly expressed in their memorable Resolutions of August 23rd and 24th, 1815. Their deputies to the Holy See, Archbishop Murray and Bishop Murphy, who were accompanied also by Archdeacon Blake, had an audience of his Holiness on the 5th of November following ; when, after presenting his papers, Dr. Murray with great energy and emphasis addressed a few words to the Holy Father, in support of the remonstrance ; and was followed at greater length by Dr. Murphy, who in an affecting strain conjured the Pope not to sanction any measure destructive to religion, and showed the evil tendency of the proposed arrangements. The sentiments of his Holiness may be gathered from what he said to the Rev. Mr. Hayes, the deputy of the Catholic Association, as reported by that gentleman in his letter to Mr. O'Connell, dated Rome, November 11th, and read by him to the members assembled on the 9th of December. “ His Holiness said there was no occasion for the great alarm among his good children in Ireland ; that nothing had yet been done in the business ; that the Letter from Genoa, besides being merely *conditional*, was by no means *preceptive* upon the Catholics ; that it contained nothing more than a *permission* of submitting to the Government,—if the usual electors pleased so to do,—the ordinary list of candidates presented to a vacant

See, in order that one or more might, if necessary, be rejected ; but so as that the list would not be renewed, nor so diminished, as that a sufficient number should not remain for his Holiness to choose from." Mr. Hayes mentioned also in his letter, that Monsignor Quarantotti had been frequently reprimanded by his Holiness and the Cardinals for his Rescript.*

At length his Holiness addressed a long Letter to the Irish Bishops, dated Feb. 1, 1816. He expresses his deep concern at the letters and resolutions of their Lordships, by which they signified that his expedient for satisfying the Government of the loyalty of the candidates proposed for the episcopacy, not only did not meet their approbation, but appeared to them to threaten destruction to the Catholic religion in Ireland. His Holiness proceeds to argue paternally at great length, that the power which he was willing to allow, could never be perverted to such an effect.† This Letter, however, could not allay the apprehensions of the Prelates ; for, as DR. MILNER justly observed, " it will require all the firmness of Catholics, in the event of a new Emancipation Bill, to save themselves from being hurried away by Protestant statesmen, beyond the bounds marked out in the Pope's Letter."‡ When the plan was first made known to DR. MILNER at Rome, by Cardinal Litta, our Prelate reminded his Eminence of what had happened in France. The Pope had entered into a concordat with Buonaparte, highly beneficial to religion, when presently he tacked

* See " Orthodox Journal" for 1816, p. 475-476.

† See the Letter in C. Butler's " Hist. Mem.," Appendix, Note VI.

‡ " Supp. Mem.," p. 239.

to it, without the Pope's consent, *the Organic Laws*, exceedingly injurious to religion. In fact, the Pope's proposal was rejected by the English ministers, as not sufficient to satisfy the wishes of Government. This was told to the Rev. Mr. Hayes by Cardinals Litta and Galleffi.*

CHAPTER EIGHTEENTH.

SIR J. C. HIPPISELY'S MOTION.—TWO WORKS OF DR. MILNER AGAINST IT.—DR. MILNER BUILDS THE EXHIBITION ROOM AND COLONNADES AT OSCOTT COLLEGE.—HIS VISITS TO THE COLLEGE. — CONFERENCES. — LETTER IN THE CATHOLICON ABOUT AN EXORCISM BY THE REV. ED. PEACH. — TESTIMONIAL FROM DR. MILNER TO THE AUTHOR.—LETTERS OF DR. MILNER IN THE ORTHODOX JOURNAL AND CATHOLICON UNDER VARIOUS SIGNATURES.

THE Pope, in the Letter from Genoa, had decided, that as to allowing any power to the English Government of inspecting Rescripts from the Holy See, the question could never be even made matter of discussion. But Sir John Cox Hippisley, who had before been very favourable to Catholics, had strongly set his mind on the establishment of an inquisitorial office for the inspection of all such documents from Rome. He had made a motion in Parliament to that effect in 1811, which was rejected. He again moved on the 28th of May in this year, 1816, for a Committee to report on the laws of foreign states for the regulation of their Catholic subjects in ecclesiastical matters, and

* See Mr. Hayes' Letter, as above, in the "Orthodox Journal."

their intercourse with the See of Rome, or any other foreign jurisdiction. His motion was agreed to, and a Committee appointed of twenty-one members, including Sir J. Cox Hippisley, Lord Castlereagh, Mr. Grattan, Mr. Canning, Mr. Peel, and Mr. Wilberforce. He had long been collecting papers ; and these were laid before the Committee, who published their Report, which, with its Supplement, filled 595 folio pages. Their attention had been directed to two objects, 1st. The appointment of Catholic Bishops, and 2ndly, The submission of Papal Rescripts to the inspection of the civil government. DR. MILNER was surprised and grieved to find his old friend Sir John so bent on injuring the cause, which he had formerly so strenuously promoted ; and he published a work entitled : “ *An humble Remonstrance to the Members of the House of Commons, on the nature and object of the Report of its Select Committee, for enquiring into the Laws and Ordinances of Foreign States respecting their Roman Catholic Subjects, &c. By a native Roman Catholic Prelate.*” His object was to show that the laws and practices of Catholic States are no proofs of Catholic discipline, except so far as the Catholic Church has admitted and sanctioned them. He further proved that any attempt to imitate the decrees of absolute monarchs, would tend to deprive the Catholics of this country of their constitutional liberty, and would be a real persecution. DR. MILNER in this pamphlet of 48 pages, combats the alleged necessity for any restrictions on our discipline, quoting Grattan’s challenge in Parliament : “ Show me the danger, and I will give you the security.” He protests against Sir John’s collection of modern decrees of princes and states respecting ecclesiastical matters,

as being no proof of the doctrine or discipline of the Catholic Church. He quotes in illustration a maxim of the celebrated Fleury: "It is not our rule to establish Church discipline upon *mere acts and customs* ; as these are often nothing better than *abuses*, but upon Canons and Church Law."* He gives a lucid synopsis of ecclesiastical history and canon law, to show that even *Catholic* princes merely *present* candidates for episcopal institution, and do so by an authority *derived from the Church*. "They have not, and cannot have any *original* or *inherent right* to appoint successors to the Apostles of Christ."† He shows very distinctly in what manner the interference of the Crown in the appointment of our Bishops would operate to the "essential injury," and "the eventual subversion of our religion." He records how the despotic Emperor Joseph II. besought at last the Pope and Bishops, whom he had so much outraged, to interpose their pastoral influence with his subjects, who took up arms against him in defence of their religious and other liberties ; "which they did, but with only partial success, till he recalled his edicts and died of chagrin." Also that Leopold, his successor, appears to have greatly changed his sentiments and conduct, when called to the imperial throne ; and that the Jansenist Bishop of Pistoia, Scipio de Ricci, abjured his errors to Pius VII., as that Pope testified in one of his Allocutions.‡ The "*Humble Remonstrance*" was published in 1816. In the year following it was reprinted at Dublin by P. Blenkinsop, with no intimation of any alterations, but in reality with so many omissions,

* "Discours sur l'Hist. Eccles."

† Page 14.

‡ Page 35.

additions, and changes, that it was pronounced a literary fraud. The writer has seen a copy of a letter from Dr. Troy, Archbishop of Dublin, to the printer, Blenkinsop, assuring him that the alterations in the Dublin edition were made with the consent of DR. MILNER. But so far from this having been the case, DR. MILNER bitterly complained,—as Mr. E. Hay, the Irish Catholic Secretary, declared,—of the treatment which he had experienced. The alterations and omissions even amounted to one-fifth of the original pamphlet. In a letter to Mr. Hay, dated Oct. 14, 1822, a *fac simile* of which is now before the present writer, DR. MILNER says: “As to the suppression of some parts of one of my pamphlets in the Dublin edition of it, it is sufficient for me to say, that this was done without my concurrence or knowledge.” To reconcile the two statements, the writer confesses himself utterly unable.

He also published an ingenious and amusing pamphlet, under the following title: “*The Inquisition. A Letter addressed to the Hon. Sir John Cox Hippisley, Bart., M.P., Recorder of Sudbury, &c. &c. By a Catholic Christian.*” A second edition of this appeared shortly after, “*with emendations and additions.*” It professes to give the Baronet all the essential information he could wish to draw from the persons whom he would summon before him, in case that he obtained, under some new law, the office of Grand Inquisitor; and accordingly it pleasantly details the supposed examination of Dr. Troy for Ireland, DR. MILNER for England, the Rev. John Brown for Stonyhurst, and the Rev. Dom. Anthony for La Trappe.

The examination of Dr. Troy turns upon the appointment of Catholic Bishops in foreign states, and upon

the proposed plan of Sir John for a new office to revise all correspondence with the See of Rome; on which Dr. Troy tells him distinctly that the Pope never would consent to his letters being opened by any one, but the persons to whom they are sent; and that such restrictions as Sir John proposed would destroy the confidence of correspondence, would injure commerce, and deprive British subjects of their constitutional rights of *Habeas Corpus*.

DR. MILNER is supposed to be examined next, and defends himself from the old charges of having once advocated a *Veto*, and authorised Mr. Ponsonby to offer it to Government. He reminds Sir John, that he (Sir John) once positively required the consent of our Bishops to the creation of his favourite office of Minister of Religious Worship, but that he (DR. MILNER) answered: "I would rather be led into the neighbouring square to suffer instant death, than consent to it;" and Sir John's reply was: "Then we are at issue."

The Rev. John Browne defends Stonyhurst and the Jesuits, but denies himself to be a Jesuit. The Rev. Dom Anthony explains the nature and practices of the humble establishment near Lulworth, and refutes the calumnies which had been propagated against its inmates.

Sir John Cox Hippisley's voluminous Report was brought up by him in the House of Commons on the 25th of June, 1816, was ordered to lie on the table and to be printed; but was never heard of afterwards!

On DR. MILNER's return from Rome in the preceding year, he conceived the idea of beautifying St. Mary's College, and adding much to its utility and

convenience, by the erection of a central building, to connect the old portion of the house with a building, which stood on the opposite side, called the "Laura," and had been erected to afford greater accommodation, soon after the College came into the hands of DR. MILNER. He planned a colonnade of seven pillars on each side, with a semi-circular opening at each end, supported by four columns. This afforded a convenient walk, protected from rain, and a sheltered passage from the main building across to the "Laura," passing through a spacious piazza, underneath an elegant building in the centre. This building contained a large and convenient room, intended for examinations, exhibitions, lectures, and those sermons, which were delivered by the students in divinity to the inmates of the College, and proved most useful exercises for them preparatory to their entering upon the actual duties of the holy ministry. The building was of the Roman Doric order, open below and supported by four pillars, above each of which was a pilaster, and above these a plain entablature. A large cross of open work gilt surmounted the centre, standing on three steps, and beneath was the inscription :

D. O. M.

M D C C C X V I.

There were three large French windows with ground glass, relieved with portions of glass stained, and both the centre building and the two *ambulacrums* were surmounted with ornamental urns. In the spacious area beneath the great room a bust of St. Chad adorned a niche in the centre, and a convenient seat went along the wall at the back. In front of the building, and about the centre of the space, was placed a stone statue of our Blessed Lady, on a pedestal. It was

suggested that the simple but expressive title Θεοτόκος would be most appropriate to appear on the pedestal, but the Bishop chose the following text from the Canticle: "*Ego flos campi, et lilium convallium.*" The room was lofty and spacious. The marble bust of Pope Pius VII. by Milhomme, was presented to the College by the Bishop, and stood in the centre, over the fire place, and opposite to the middle window ; and the upper end of the room was adorned with a large portrait of DR. MILNER painted by the drawing-master of the College, Mr. Barber. This room was opened November 15th, 1816, by a lecture on the Steam Engine, delivered by the present writer, and illustrated by various diagrams which he had designed, and by a small model of a steam engine, just powerful enough to grind coffee. It must be remembered that steam machinery was then but partially in use, steam navigation had only just been introduced on the Lakes of N. America, and railway locomotives and steam carriages were as yet unknown. The above description of the new building has been thought admissible in these pages, as no part of it is now in existence. The "Laura" has been since taken down, and the Exhibition Room was accidentally destroyed by fire on the 25th of January, 1860. The above brief account will at least tend to preserve the memory of DR. MILNER'S exertions for the improvement of his beloved College of St. Mary's.

He frequently came to the College, and stayed there several days together. When he was there, it was the rule to have the Litany of Loretto sung at night prayers, and he usually said Mass every morning for the community. He gave the kindest encouragement to the ecclesiastical students, always attending their

Conferences, which were most punctually held from six till seven in the evenings of Sundays, Tuesdays, and Thursdays. The good Bishop would listen with paternal attention to the *prones* or little discourses which the young Church students delivered in turns at these Conferences. He very rarely interrupted the speaker, whatever he might say less correctly during his discourse ; but once, when a young churchman had spoken of the holy “ virgin ” Judith, he could not help saying : “ No, Sir, she was not a virgin, she was a widow : pray go on.” At the end, he usually said some words of commendation and encouragement to the youthful orator. The present writer, however, once received rather an equivocal compliment after his *prone*. He had given a little discourse on Vainglory, which elicited from DR. MILNER this speech : “ Thank you, Sir, you have given us a very excellent discourse ; you have only to apply it to yourself.” After the *prone*, or short discourse, which usually occupied only fifteen or twenty minutes, the rest of the hour was filled up by the discussion of some point of doctrine or morality, or with some edifying narratives or remarks by some of the superiors, or else by reading aloud Rodriguez’ *Treatise on Christian Perfection*, and occasional comments, or queries on what was read. But when the Bishop was present, he would invite any one to ask him any questions on points of Church History, or any other difficulties of a religious nature ; and it was admirable to witness the ease and readiness with which he answered any inquiries, especially on Church History, with which he was thoroughly familiar, and poured out the treasures of learning, stored up in his mind as in a living library.

A monthly periodical had been commenced in the

preceding year, 1815, called the "*Catholicon*," conducted by the well-known and respected Catholic printer and publisher, Mr. George Keating. DR. MILNER occasionally contributed to that work, and frequently corresponded with Mr. Keating, who printed several of his works. In the Number for July, 1816, appeared a Letter from him, signed X., in which he first spoke of the Feast of the Sacred Heart of Jesus, and quoted the decrees of Pius VI. in his Brief *Auctorem Fidei*, by which he condemned the rashness of those who opposed and rejected that sacred devotion, to which our holy Prelate himself was so much attached. The rest of his Letter expressed his great consolation on perusing, in the preceding Number of the *Catholicon*, the account, by the Rev. Edward Peach, of a successful exorcism which he had performed about a year before. The writer well remembers the occurrence: the account was extremely interesting in all its particulars, and was published by Mr. Peach in a separate pamphlet. After some suitable remarks on the perfect credibility of the account, the Bishop says: "A train of other reflections present themselves to my mind on this subject, but the very excellent remarks with which Mr. Peach introduces and closes his narrative supersede any utility that could result from my here expressing them." One wish, however, he does express, that the clergy would occasionally communicate other "edifying instances and traits that occur in the discharge of their functions, honourable to their religion and consoling to its professors."*

The writer of these pages, with the consent of his

* "*Catholicon*," vol. ii. p. 24.

superiors, made a tour on the Continent, in the Summer of 1816, which lasted five months. DR. MILNER evinced his great kindness and paternal solicitude, by giving him, wholly unsolicited, the following testimonial on setting out, which he has always preserved with gratitude and reverence. It is written throughout in his own hand, and sealed with his usual seal.

“ Ego infrascriptus testor harum litterarum latorem, Fredericum Husenbeth, qui per plures annos studiis humanis, philosophicis et theologicis, primo in Collegio et postea in Seminario hujus Districtûs, operam navavit, indole, industria, pietate, moribus et fide Catholica superioribus suis ecclesiasticis semper se commendasse. Quapropter eum omnibus et singulis prælatis, sacerdotibus aliisque bonis Catholicis, quorum ope alicubi indigere potest, enixè in Domino commendo.

“ ✠ JOANNES MILNER,

L. S. *Episcopus Castabalæ, Vicarius Apostolicus Medii Districtus in Anglia.*

“ *Datum Oscotiæ prope Birmingham,*
“ *Ap. 30, 1816.*”

For this unexpected favour the writer immediately returned a letter of thanks, of which he had the gratification to learn soon after that his Lordship had spoken with great satisfaction. The writer had the additional consolation to receive on his tour, the following, in a letter from the respected President, Mr. Quick, dated from Oscott, June 29th, with reference to DR. MILNER. “ His Lordship is in excellent health, and has often spoken of you, and always with a truly paternal solicitude for your happiness, and with

expressions of a real regard.” To have possessed the regard of the immortal MILNER has been one of the most valuable privileges of the author’s life, and is a consoling reminiscence in his declining years.

It has been already mentioned that DR. MILNER frankly stated in his “*Supplementary Memoirs*” (p. 231), that while he was assured in Rome that he was in high favour with the College of Cardinals, and the holy Father himself, and had well defended his own cause and that of the Church, on its true ground,—also that he had done his duty, and ought to proceed in the track he had hitherto pursued ;—it was at the same time signified to him, that this ought to be done with moderation, and without irritating the feelings of others. He, himself, on his return from Rome, mentioned likewise, with that candour and openness which always marked his character, that he had been also advised to write under a feigned name, as it appeared rather beneath the dignity of a Bishop to appear so often in print with his own signature. In compliance with this recommendation, he now wrote under various signatures, or only with his initials. This will account for the Letter in the “*Catholicon*” above noticed being signed X. He wrote in the “*Orthodox Journal*” for January, 1816, some Queries on the Stereotype Testament published by the Catholic Board, which he signed COL. ANG. DUAC. ALUMN. Also an article in the same number, signed CONSISTENCY, putting some sharp questions to Mr. Silvertop, with reference to the Resolutions passed at the Newcastle Meeting already mentioned ; and referring also to the disgraceful treatment of himself by the Catholic Board in 1810 and 1813, in which that gentleman took a leading part, he asks him, who at Newcastle stood forth so zealously

against persecution, whether he has not to atone for a far more odious persecution, in the insulting treatment of DR. MILNER, and what amends he owes to the persecuted; the layman to the Bishop, &c. Another Letter from his pen, in the number for February, signed PASTORINI, and condemning the Newcastle Resolutions, has been noticed in the last chapter.

He wrote again under the signature of CONSISTENCY, in the Number for March, reproving a CATHOLIC PRIEST, for having in the previous Number defended the Resolutions of the meeting at Newcastle. DR. MILNER evidently knew who the CATHOLIC PRIEST was, for he thus humorously supposed him to be sternly addressed by his illustrious uncle: "H——y, when thou writest in the cause of the true religion, spare no false doctrine, or profane novelty, whether it is broached by a friend or a stranger, whether by a *Mr. Silvertop* or a *Mr. Copperbottom*." It was rarely, indeed, that he indulged in raillery of this kind: and the present writer heard him afterwards express his regret for having done so on this occasion, though protected by an assumed signature. He wrote in the same Number a Letter signed COL. ANG. DUAC. ALUMN., thanking a correspondent for answering his previous inquiries respecting the English Board's stereotype Testament, and making some caustic remarks upon it. Two Letters appeared from him in the Number for April. The first, signed J. M., contained queries to the Secretary of the Protestant Bible Society, Mr. Blair, as to the intended issue of a new edition of the Bible, without note or comment, for the use of Catholic children in the Bible Schools. The other signed a PRIEST OF THE MIDDLE DISTRICT, answers an inquiry of a correspondent, as to whether he had ever sanctioned

the new stereotype Testament, by referring to his *Pastoral Charge, Part II. on the Doctrine of the Catholic Church*, early in 1813, in which he condemned the proposed Catholic Bible Society as “novel, rash, intrusive, illusory, and an abandonment of the Catholic maxims and rule of faith, and an adoption of the general rule of heretics of all ages.” A Letter from him in the Number for June, signed OBSERVATOR, gives an account of the Cisalpine Club. One in the Number for August, signed A PRIEST OF THE OLD SCHOOL, is directed against another defender of the Newcastle Resolutions. In the Number of October, there appeared a very powerful Letter from him, which he evidently meant to be known as his own, by his signature of J. M. and his date W——. It eulogises the editors of both the Catholic periodicals, the “*Orthodox Journal*” and “*Catholicon*,” praising the editor of the latter’s prompt and spirited answer to a correspondent who signed himself CONCILIATOR. “Alas !” says DR. MILNER in this Letter, “I am witness that all the mischief which has befallen or threatened the Catholicity of these islands for these thirty years past, has been brought forward under the smiling visor of *conciliation*.....It was to *conciliate* Catholics and Protestants together that this same obedient son of his Church (Mr. C. Butler), on the 31st of Jan., 1810, adopted for the Prelates and clergy, as well as for the Catholic population of both islands, the fatal *Fifth Resolution*—*fatal, alas ! in every sense and way*, by which Catholic subscribers bound themselves to *concur in adopting means for securing the Protestant establishments*, including, of course, that of the Charter Schools. In vain were the conciliators convicted of having signed a declaration *unlawful in its terms,—vetoistical*

in its received meaning,—and ruinous to our religious independency in its consequences.” The immediate occasion of his Letter, however, was to notice one from the editor of the “*Catholicon*,” in which he praised a Letter signed PASTOR in condemnation of the Veto, but declared that he should not return to that subject. This determination DR. MILNER was not likely to approve of. He exposes some of the baleful effects which would follow from even the most moderate vetoistical arrangements ; and gives the following amusing example of what would be their practical effect. “The process of the appointment of a Catholic Prelate, I have been informed by *very high* authority, would, on the *Veto* plan, be this. The returning Prelate of a Catholic recommendation, we are to suppose, waits on the minister, and says,—‘My Lord, we, the Prelates, or we the Dean and Chapter, &c., have found that Mr. A., and Mr. B., and Mr. C. are any of them worthy and fit to be appointed by the Pope, the Catholic Prelate to the vacant see.’ His Lordship having found, upon inquiry, that each one of these candidates has preached a controversial sermon, or written an able work, or made a convert, will certainly answer :—‘Not one of those whom you have mentioned can be accepted of, for reasons best known to us : but if Mr. F. (the flatterer), or Mr. L. (the latitudinarian), or Mr. Z. (the cypher), be chosen, he will be accepted of.’ ”

DR. MILNER wrote one more Letter this year in the “*Orthodox Journal*,” signed POIMEN, which appeared in the Number for December, and contained some important remarks on extracts from certain *Letters to Rome*, written to the Rev. Dr. Paul Macpherson, the agent of the Board, “a man,” says DR. MILNER, “who

has had dealings with all descriptions of persons, and of whom all descriptions of persons complain ; but none more than those who employed him in procuring the Quarantotti Rescript, and in bringing it, post haste, to England, with the *strongest assurances*, on his part, that it was *irreversible*." It has been thought best to make mention of all the above articles together, though they were communicated to the periodical at different periods, during the year 1816. It seems advisable also here to speak of a few others, which DR. MILNER sent to the "*Catholicon*." His Letter in that periodical on the successful exorcism performed by the Rev. E. Peach, has been already noticed. The Letter signed PASTOR mentioned above, was also written by him ; and is an able exposition of the nature and tendency of the *Veto*. He wrote two more articles this year in the "*Catholicon*." One, signed J. M., was on the bombardment of Algiers and the subsequent Treaty. His object was to show that though everything had been done by Lord Exmouth, whom he calls "our second Nelson," by *fighting*, yet enough had not been done by *subsequent negotiations*. He fears that this splendid expedition will not be attended with permanent benefit in consequence of the victors not improving their advantages. He willingly admits, however, that much has been done for humanity and much for religion. "We have also," he adds, "made atonement for our past guilt : for, heretofore, we regularly supplied the pirates with military and naval stores to carry on their warfare against other nations, as a tribute for our own indemnity. This I remarked to Mr. Wilberforce many years ago, as an object of still greater importance to the cause of humanity and Christianity, than that which he was then engaged in.

He admitted the fact, but lamented that he could not remedy the evil." Time has well proved that his Lordship's apprehensions were groundless : since that day of glorious achievement by Lord Exmouth and his brave squadron, Algiers has never been formidable : it was again reduced a few years after by the French, ceased to be an independent state, and has now become a colony of a Christian empire.

DR. MILNER'S second Letter, in the "*Catholicon*" for November, 1816, signed J. M., was a very short one, relating to a curious occurrence among the Dissenters in Ireland, which might well serve for a warning to Catholics in England. Lord Castlereagh had sent for the elders of the Presbyterian Synod of Ulster, sharply reproved them, and threatened to withdraw the *regium donum* of £12,000 per annum, because they had appointed a professor of divinity, *before the pleasure of his Majesty's Government was known*. The Bishop speaks of Sir J. Cox Hippisley's famous Report ; and shrewdly observes : "No doubt he is very subtle and indefatigable in attempting to alter our religion; but we all know that one more subtle and powerful than he has been attempting in vain the self-same thing during these eighteen centuries."

CHAPTER NINETEENTH.

ZEAL AND VIGILANCE OF DR. MILNER.—CONFIRMATIONS.—ORDINATION AT WOLVERHAMPTON.—HIS REVIEW OF “MEMOIRES POUR SERVIR A L’HIST. ECCLES. PENDANT LE XVIII. SIECLE.”—REMARKS ON A WORK BY BROWN, WRITTEN UNDER THE PATRONAGE OF SIR J. C. HIPPISELY.—HIS LETTER ON SOME INSINUATIONS IN THE BARONET’S REPORT.—LETTER ON CATHOLIC AFFAIRS.—DRAWS UP A PETITION FOR EMANCIPATION. — THREE LETTERS ON CATHOLIC AFFAIRS.—HIS PORTRAIT ENGRAVED AND PUBLISHED.—EXHIBITION AT OSCOTT COLLEGE.—CONFIRMATIONS.—ORDINATIONS AT OSCOTT AND CAVERSWALL.

FROM the many articles written by DR. MILNER during the year 1816, in Catholic periodicals, of which mention has been made in the preceding Chapter, it is very apparent that he was not one of those watchmen, of whom the prophet says : *they are all blind, they are all ignorant : dumb dogs not able to bark, seeing vain things, sleeping and loving dreams.** No, he was ever watchful, ever keenly attentive to every transaction affecting the interests of religion, always ready to give the alarm at the approach of danger, never sleeping at his post, nor lulled by empty reveries, or delusive imaginations. If he so frequently dwelt on past transactions, such as the *Fifth Resolution*, the schismatical Bill of 1813, and others, it was because he beheld their fatal results daily exemplified ; and he earnestly wished that Catholics would learn wisdom from past experience. If he wrote so frequently, and so strenuously against the *Veto*, it was

* Isaias, vi. 10.

because he dreaded the vacillating conduct of too many Catholics, who seemed ready to accept it, with all its degrading restrictions on the liberty of the Church, and its proposed enslavement of the clergy by making them pensioners of the state. The writer once heard him say : " Before I would be a Bishop, and take pay from that rotten Board, ' I'd rather be a dog and bay the moon, than such a *Bishop*.' " Dr. Doyle once expressed himself in somewhat similar terms against receiving a state pension : " If," said he, " this hand should receive pay from government, it should never more grasp a crosier."

DR. MILNER found time for all these writings amidst the continual labours of his holy station, which he never neglected. He was engaged for six months of this year in administering Confirmation. During the month of June, he confirmed at Wolverhampton, Caverswall, Aston, Birmingham, Wooton, Brailes, Kidlington, and Salford. On the 31st of July he set out on what he called " the Northern Visitation of his District," and confirmed at Spinkhill, Worksop, Brigg, Osgodby, Louth, Sixhills, Lincoln, Newark, and Nottingham, returning home towards the end of August. In September he confirmed at Sedgley, Lichfield, and Yoxal. In October he clothed a choir nun, the present abbess, and a lay sister, at the Benedictine convent at Caverswall Castle, and confirmed there ; and in November he confirmed at Grafton and at Mawley. On the 20th of September he ordained at Wolverhampton two more priests for his own District, from St. Mary's College at Oscott, the Rev. Edward Winter and the Rev. John Marsden. Thirteen priests had by this time been ordained by DR. MILNER from Oscott College ; and the vacancies caused in his

District by the deaths of priests were by these happily filled up, and several new missions also commenced, and new chapels built by their zealous exertions. This was a source of great consolation to the zealous Prelate; who often, in his addresses at ordinations, used to allude very feelingly to the virulent efforts of the French infidels to exterminate the Catholic priesthood.

DR. MILNER began the new year 1817, by writing on its very first day, a careful and well digested review of a French work, which had lately appeared with the following title: "*Memoires pour servir a l'Histoire Ecclesiastique, pendant le dix-huitieme siecle.*" This was a most valuable production, in four vols. octavo. He wrote his review for the "*Catholicon*," where it appeared in the first Number for 1817, under his initials J. M. He expresses his great gratification on reading this book. "In sending me the above new work, advertised in your catalogue for 1817, you have furnished me with an intellectual feast, far beyond what I expected to receive. I was conscious of greater ignorance of the Church history of the age, one half of which I had lived in, than of any other since that of the Apostles, and I supposed I should gain some information concerning it, which would be to me, at the same time, useful and new: but I found these *Memoires* so replete with original and interesting matter concerning the Church, in its whole extent from Italy to Ireland, and from Canada to China: the remarks also appeared to me so judicious, the arrangement so luminous, and, above all, the principles so orthodox and edifying, that I perfectly devoured the volumes one after another, not being able to quit them, except on the most pressing calls of duty, till I had gone through the whole."

DR. MILNER'S review fills nearly eighteen pages of the "*Catholicon*," and is itself a valuable epitome of the history contained in the *Memoires*. He goes through each volume, selecting its most important contents, and supplying here and there some omissions. Of Courayer, the notorious French defender of the Anglican Orders, he writes thus:—"In 1727, an assembly of Bishops at Paris censured the book of the noted Père Courayer, for writing which he had been honoured with the title of Doctor by the University of Oxford. This unhappy man became first known as a Jansenist, next as an advocate for English Protestantism, and, last of all, as a latitudinarian infidel. Such is the usual descent of Catholics, who refuse to *captivate their understanding to the obedience of faith*." As the Emperor Joseph II. is often held up in our days as a model reformer, it will be useful to present the reader with DR. MILNER'S comprehensive summary of his proceedings: "He forbade the reception of any religious decrees from Rome, without his imperial order. He abrogated different canonical impediments of Matrimony, recognised by the Council of Trent. He abolished hundreds of monasteries without a pretext, and seized upon their revenues. He suspended the ordination of the clergy during pleasure. He took the education of theological students out of the hands of the Bishops, shutting up their seminaries, and opening others, over which he appointed Jansenistical professors and superiors. He prohibited the acknowledgment of the Bull *Unigenitus*. Finally, he took upon himself to regulate the number of Masses, Benedictions and processions, which were to take place in the several churches in his dominions, together with the number of candles which were to be burnt on these

occasions. Proceeding in his schism, he afterwards made a new circumscription of dioceses, legalised divorce, and banished pious images from the churches. This was not the case with respect to *all* images ; for the present reviewer, in the year 1788, saw the figure of a serpent erected over the altar of the chapel at Brussels, where the crucifix had before stood."

DR. MILNER admires the knowledge which the author of the *Memoires* possessed of the grand controversy among the English Catholics in 1791, concerning the Oath to be taken, and of Catholic affairs in England and Scotland in general ; but regrets to find him not furnished with materials equally copious respecting the Catholic Church in Ireland. He notices also that his account of our Catholic writers, after he loses sight of the indefatigable Dodd, is rather defective ; and he, in part, supplies his omissions, by instancing the names of Archbishops Butler and Carpenter, Bishops Hornyold and Walton, Doctors Witham and Hook, the secular priests Usher and Phillips, the learned Jesuit Constable, the Benedictines Mannock and Pembridge, the Carmelite Blythe, and the Franciscan Baker.

Immediately following this in the "*Catholicon*" appeared another Article from the prolific pen of DR. MILNER, signed J. M., analysing and commenting upon Sir John Cox Hippisley's long-expected Report, which had at last made its appearance.

This Baronet, who was so bent upon carrying out his scheme for establishing the royal supremacy over the Catholic Church, as "to study it by day, and to dream of it by night," as he himself avowed, patronised and indeed procured to be written a work by Mr. J. B. Brown of the Middle Temple, entitled, "*An Historical Inquiry into the Ancient Ecclesiastical Juris-*

diction of the Crown." On this DR. MILNER made some excellent remarks in the "*Orthodox Journal*" for January, 1817, dated January 7, under the signature of J. M. He exposes the system detailed in this work, in which it is maintained that the Roman emperor, "though not a Christian," was the judge of ecclesiastical causes, that it belonged to him to convene general councils and preside in them, that he could reverse sentences of deposition and excommunication, pronounced even by general councils, and that there are no traces of any distinction between the head of the Church and the head of the State, and that the Pope possessed no authority over his fellow Bishops, excepting from his patriarchal dignity, in common with others, or from voluntary respect. Having exhibited the system of the Baronet, as detailed in the above work, the Bishop asks what will the friends of the late Bill, and of Sir John, say to it, and whether they are prepared to run these lengths. He seriously admonishes all Catholics to keep on the watch, and prepare to cry out loudly and unanimously, "should they find themselves in danger, as they were four years ago, of being swindled out of their religion by the politics of Protestant, and the treachery of Catholic Commissioners."

A short Letter from DR. MILNER in the "*Orthodox Journal*" for January, dated Jan. 17, 1817, complains of certain insinuations against the Jesuits in the Appendix to Sir John Cox Hippisley's Report, of *fanaticism* and *madness*; and without entering into the discussion of what constitutes these, which he reminds the noble accuser, "will be conclusively settled in a very great meeting at a future day," he proceeds to relate an interesting instance of the acti-

vity and bravery of the very young men who are misrepresented, in successfully aiding the captain of the small vessel in which they sailed, in beating off a French privateer which had attacked them, for which service they have met with no other recompense than the sarcasm of a noble lord, who appears to have been Lord William Bentinck.

Our zealous and untiring Prelate was fearful of a new Bill being introduced into Parliament soon after Easter, a Bill of "pretended Emancipation, but of real persecution;" and judged it proper that English Catholics, particularly in those counties where they were most numerous, should by their petitions convince their representatives in Parliament that the pastors of their Church, and not a few laymen, are the judges of her discipline as well as her faith. This he urged in another Letter "On Catholic Affairs" in the *Orthodox Journal* for February, signed M. In it he speaks again of Sir J. Cox Hippisley's huge Report, as a "variegated code of persecution collected abroad and imported into this country by a gentleman, who, during many years, passed for our warm and disinterested friend, and who, under that visor, was admitted into the councils of Prelates, Cardinals and Popes." The Bishop alludes to an address lately drawn up by certain English Catholics, for presentation to Parliament *as the general sentiment of the Catholics of Ireland*, some dozens of whom had been induced to sign it. He admits that its terms are unexceptionable; but he complains that while the parties stipulate that any changes to be made shall be "compatible with the doctrine and discipline of our religion, instead of listening to their clergy and bishops in this essential matter, they leave Sir John Cox Hippisley, who, at

every turn, swears that this religion is *idolatrous*, to declare what changes are compatible with our doctrine and discipline." He dwells on the contest a few months before, between the layman (C. Butler) who drew up the address alluded to, and his Bishop, Dr. Poynter, whom he "contrived to get summoned before a Parliamentary Committee, and there rigorously sifted in a long series of artful queries, which he had himself drawn up for the purpose of ensnaring him. The Prelate, to his praise be it spoken, stood firm to his ground of not countenancing the new amalgamising system, and the presumptuous layman was convicted of falsehood and disgraced." This related to a scheme to which that layman had long been a public subscriber, for the education of Catholic children in the St. Giles' schools, where no priest or catechism was to be admitted : and the above shows how willing DR. MILNER was to do justice and give praise to his episcopal brother wherever he could.

Following up his own suggestion, the indefatigable Prelate drew up a petition to Parliament on the part of the Catholics of Warwickshire and Staffordshire, which was numerously signed by his clergy and laity, and presented, on the 28th of April, by Mr. Wm. Smith, M.P. for Norwich. It contained, among other paragraphs, the following, in reference to Sir J. Cox Hippius's Report : "That,—proposals are now about to be made to your honourable House,—as they learn with the utmost grief and dismay,—for annexing to a Bill for their further temporal relief, different galling restrictions on their said religious discipline, which they are convinced will essentially injure and subvert the religion itself, which teaches them to be good subjects.

“ That the acts and decrees of different late despotic foreign princes and potentates, though possibly professors of their religion, with respect to the exercise of it, in their several dominions, constitute neither laws nor precedents for the religious discipline of your petitioners, many of these being notoriously uncanonical, capricious, and oppressive, and all of them emanating from a foreign and incompetent authority ; whereas your petitioners have the happiness of living in a free country, and under a wise and liberal legislature, which affords religious toleration to all its subjects, leaving them to follow their own rites and discipline, no less than their belief.”

The motion in favour of Emancipation was lost this year in both Houses of Parliament, after all the pains of Sir John Cox Hippisley and his voluminous Report. DR. MILNER made some observations on the debates, under the signature of MENTOR, in the “ *Orthodox Journal*” for May. He laments the conduct of Mr. Grattan. “ Our general-in-chief, heretofore a host of himself, has been proved to have sunk into anile decrepitude.....By what right,—or on what ground did Mr. Grattan assure a Protestant assembly, that they might *make whatever terms they pleased* with the Catholic Church, as to its religion, provided they granted certain civil privileges to a part of the professors of that religion ; likewise that the prelates and clergy of it were secretly favourable to the restrictions which had been proposed, that the Holy See was prepared to sanction them, and lastly, that the people themselves would soon be reconciled to them?” MENTOR observes of Viscount Castlereagh that he is “ *qualis ab incepto*—he inflexibly adheres to the plan traced out by Mr. Pitt, that of gaining a complete

control over the Catholic Church of Ireland, and making it a political tool." Speaking of the proceedings in the House of Lords, he says : " Lord Donoughmore has, if possible, increased the veneration and love of his Catholic countrymen towards him and his family, whilst he and his fellow-advocates have rendered their best services to our common country. An equal tribute of praise and gratitude is due to the venerable Bishop of Norwich, to the Lords Harrowby, Grenville, Grey, Darnley, &c.—Even those right honourable peers, who were most averse to our claims, drew no argument from our refusal of the *Veto*, ridiculed the laboured and erroneous Report ; and some of them expressly declared that they *would not give a straw for the abovementioned pretended security*." Lord Liverpool even, the Prime Minister, professed the same, and added that "*the selection of our Bishops had been as good and unexceptionable hitherto, as it would have been under any other form of discipline which can be proposed.*"

To conclude this affair of Sir John Cox Hippisley's Report, and the debates this year in Parliament on the Catholic claims, it is proper to mention that DR. MILNER wrote two more Letters on the subject. One was dated Cosmopolis, May the 18th, and appeared in the "*Catholicon*" for June, under the signature of J. L'ERMIN, an ingenious anagram of MILNER. It chiefly notices a second Report, called "Supplementary Papers," filling 51 more folio pages, by the same Sir John. The other Letter appeared in the "*Orthodox Journal*" for June, and consisted of "Remarks on the late Debates and Conduct of the Board." It was signed "AN OBSERVER :—" and in it the Bishop remarked upon the disappointment of Catholics at the

loss of their Bill in both Houses of Parliament, and observed that our only remedy was patience "till some great calamity.....shall have subdued the remainder of Protestant bigotry, and shall render it necessary to leave the defence of Ireland to her own hardy sons exclusively:" in which he remarkably anticipated the striking prophecy of our great poet Byron :

"Or if freedom past hope be extorted at last,
If the idol of brass find its feet are of clay,
Must what terror or policy wring forth be classed
With what monarchs ne'er give, but as wolves yield
their prey?"

THE IRISH AVATAR.

These questions and contests may appear of little importance to Catholics in these days ; but we, who witnessed those struggles, and lived through the alternate hopes and fears which the different phases of the Catholic question inspired, know how to estimate the unwearied efforts of the great MILNER, to ward off the dangers which threatened our holy religion, not so much from our open enemies of another creed, as from the treachery and pusillanimity and time-serving policy of those of our own household. His magnanimous conduct was highly appreciated by the great body of Catholics both in England and Ireland ; and no wonder that it was thought a favourable time to publish a memorial of him, by engraving his portrait. This was undertaken by the zealous pastor of St. Chad's Chapel, Birmingham, the Rev. Edward Peach, in this year, though the engraving was not ready for publication until May in the year following. When Mr. Peach asked DR. MILNER's permission to have his portrait engraved, his humility was alarmed, and he would not hear of it. Some intimate friends of Mr. Peach then joined him in the request, but still the

Bishop refused his consent ; and he would not have consented at last, had it not been represented to him, that Mr. Peach hoped, by the profits of the sale, to reduce some part of the debt contracted in building his chapel. The portrait chosen was that painted for Oscott College by Mr. J. Barber. It is a half length, representing the Bishop seated in rocket, mosette, and stole, with the new building at Oscott appearing in the distance, through an opening on his left hand. It was his own choice, when he sat for it, to be drawn with his right hand on the "*Following of Christ*," open before him on a table, and pointing to the words : "*Vanity of vanities and all is vanity, besides loving God and serving him alone :*" and his left hand upon his breast, as if cherishing that great truth. The likeness in the original is very correct, but the colouring of the face is too livid and leaden, and does not convey the real representation of DR. MILNER's countenance, which was florid and animated. The engraving was executed by Mr. William Radclyffe of Birmingham : it wants spirit, the likeness is not well preserved, the cheek bones are too high and prominent, and the look is rather heavy and sleepy. The engraving was soon bought up, and is now difficult to procure. A young amateur artist in Liverpool, not a Catholic, saw the engraving, and though he had never seen DR. MILNER, he made a copy of it in oil colours, and produced a much better likeness. He did not even know whom the engraving represented, and placed so little value on his own copy, that he sold it to a furniture broker, of whom it was purchased for a trifling sum, and presented to the writer of these pages, who had it handsomely framed, and preserves it as a valuable treasure.

At the Exhibition at St. Mary's College, Oscott, at

Midsummer, DR. MILNER presided as usual. It was his custom on the morning of the Exhibition Day to examine the students publicly in the chapel after Mass in their knowledge of religion, not confining himself to the bare repetition of the answers in the catechism, but putting questions more or less difficult, according to the ages of those whom he interrogated. He generally directed the questions which he put to the more advanced students, and his explanations, to the proofs of the existence of God, and of divine revelation, dwelling principally on the strong argument of conscience, as the great moral proof of the existence of a Supreme Being. He dwelt much on these occasions on the importance of a sound knowledge of the sacred truths of religion, and on those portions of the history of our own country which particularly concerned Catholics. The Exhibition consisted of single speeches, dialogues, dramatic scenes, and sometimes an entire tragedy, or farce, with music, songs, glees, &c., interspersed. This year being the first in which an Exhibition had been held in the newly-erected building, the performances were on a much grander scale than had been before attempted. After a good selection of speeches and dialogues, the grand ancient tragedy of *Œdipus Tyrannus* was performed in an English translation, but without any appropriate dresses or scenic accompaniments, which DR. MILNER would not have approved. The Exhibition closed with the distribution of premiums by the Bishop; and then his favourite old song, the Winchester *Dulce domum*, was sung in full chorus by the whole assembly.

DR. MILNER was at Oscott in the month of July, and on the 16th of that month, the present writer met his Lordship coming down the staircase, with two small

volumes in his hand, neatly bound. He handed them to the writer with a very gracious smile, and said :— “ Here, Sir, I’ll make you a present of these books ; the print is too small for my eyes : I intended to give them to somebody, and I’m very glad to give them to you.” They proved to be a beautiful Elzevir edition of the Greek Testament, of 1656, the first volume containing the Gospels, and the second the Acts, Epistles, and Apocalypse. It is needless to add that they have ever since been carefully preserved, and valued as a precious memorial of so great and good a man.

In the month of June, DR. MILNER had given Confirmation at Stafford and Cresswell. In July, he confirmed at Madeley, Shrewsbury, and Acton Burnel. In August, at Coventry, Husband’s Bosworth, Holt, Oundle, Irnham, Eastwell, and Hinckley, and paid a visit to Dalby, the residence of the Hon. F. Bowater, whose chaplain was the Rev. J. Dobeler. He was again at Oscott in September, and held an Ordination there on the 19th, when the Rev. Thomas M’Donnell, now Canon of Clifton, was promoted to the priesthood. On the 7th of October he professed Dame Juliana Foster at Caverswall, who has been for many years Lady Abbess of the community, which is now settled at Oulton, near Stone. The next day he ordained priest in the chapel at Caverswall, the Rev. Thomas Laken of St. Mary’s College, Oscott. In the same month he confirmed at Grove Park, Baddesley Green, and Solihull; on the 9th November, he finished his Confirmation visits at Moseley. Thus did this incomparable Prelate labour indefatigably, never sparing himself, rarely allowing himself any respite or recreation, but ever intent on the discharge of his duties, ever the same pious, zealous, vigilant, undaunted pastor of God’s Church.

CHAPTER TWENTIETH.

SMALL SEMINARY BEGUN AT CRESSWELL.—LETTER OF DR. MILNER ON THE THEATRE.—ADDRESS OF THE ENGLISH BOARD TO THE POPE.—THE POPE'S ANSWER.—DR. MILNER'S MEMOIR OF BISHOP HORNBY.—TWO LETTERS FROM HIM IN THE ORTHODOX JOURNAL.—LETTER IN DEFENCE OF THE RHEMES TESTAMENT.—LETTER ON THE TREATISE, CALLED THE "PRINCIPLES."—LETTER ON A MIS-STATEMENT OF MR. O'CONNELL.—TERMINATION OF THE BLANCHARDIST SCHISM.—PASTORAL OF BP. COLLINGRIDGE CONDEMNING THE VETO.—LENTEN PASTORAL OF DR. MILNER.—GROSS INSULT OFFERED TO HIM THROUGH THE POST.—CONFIRMATION AND ORDINATION.—LETTERS AGAINST THE 'MAN IN THE MOON.'

IN the year 1815, the Rev. Thomas Baddeley had been ordained priest by DR. MILNER, as related above in Chapter 17th. He was sent on the mission at Cresswell, succeeding the venerable old priest, Rev. James Tasker, who was one of those twelve boys who came from Betley, to begin the school at Sedgley Park on Lady Day, 1763.* Mr. Tasker died at Cresswell, July 15, 1815. The mission house there, Mr. Baddeley soon thought might be available for lodging a few youths, whom he meritoriously thought of teaching Latin, and directing in other preparatory studies, to fit them for the college course, with a view to the ecclesiastical state. "For," as he well observed in his Address in the *Orthodox Journal* for March, 1818, "owing to the weakness of the funds of our colleges, and the distress of the times, they are not able to render spiritual

* See the "History of Sedgley Park School" by the present Author, p. 10.

assistance to thousands of poor souls, who are daily crying to heaven for aid." When Mr. Baddeley mentioned his little plan to DR. MILNER, it will easily be conceived that it met with his cordial approbation. He was not only desirous of supplying by every means the wants of his District, but he wished to have his clergy trained up in humble sentiments, prepared for a life of scanty means, multiplied labours and many privations. Therefore he rejoiced at Mr. Baddeley's plan ; for he used to say he wanted priests who could live on £40 a-year ; and he was pleased to see Cresswell turned to a purpose so useful, which had been before, as he observed, " a mere cheese-making place." Mr. Baddeley commenced his little establishment towards the close of the year 1817, and in the following year he numbered eight pupils, for the support of whom he sought small annual contributions. " It is not for ourselves," he said, " that we crave your mite, but for the salvation of many souls, for whom our divine Saviour thought it not too much to shed the last drop of his most sacred blood."* This little nursery became very useful : several began there, who afterwards completed their course at college, and one finished there entirely, and became a very laborious and edifying missionary at Lane End, the Rev. Edward Daniel. But Mr. Baddeley, ever humble, zealous, and laborious, soon worked himself out, and died at his post, Feb. 18, 1823, at the early age of 34. He had been assisted there from January, 1819, by the Rev. William Wareing, who carried on the little establishment after Mr. Baddeley's death, till 1832, when he removed to Grantham.

* Address in the Directory for 1819.

In Chapter Sixth, DR. MILNER'S sentiments on theatrical entertainments have been recorded, as exhibited in his Letter to the Abbess of Winchester. To show that no lapse of time, nor any additional observation or experience, had led him to the least alteration of his convictions on that subject, reference need only be made to another Letter which he sent to the "*Orthodox Journal*," and which appeared in the Number for August in this year, but without any date, or signature. In these letters he says: "In what terms does the Church speak of the theatre? In the same terms in which Jesus Christ has pronounced the condemnation of the world. Her language, as to the stage, has never varied through the long course of centuries ;—in her councils, by the voice of her chief prelates, by the mouth of her holy doctors, by the eloquence of her preachers, by her sentence of excommunication against such as follow the profession of actors,—in short, by the whole of her doctrine and practice." He quotes also in this Letter a remarkable declaration, but recently made by thirty-six Bishops, some of whom were Cardinals and Archbishops, and subscribed also by Cardinal Delci, who cited their words in a pastoral to his flock. The declaration of the Prelates is as follows: "We, the undersigned, are unanimously of opinion, that the representations of the theatre, even as they are exhibited at present, are very prejudicial to public morals; that the faithful cannot be permitted to frequent them, and that such diversions are, above all, dangerous to youth. For this reason, notwithstanding the boasted purity of the modern stage, the Church varies not her sentiments, but persists in regarding theatrical amusements as criminal." DR. MILNER adds: "It is sufficient that

they are in direct opposition to the morality of the Gospel.....The theatre of every nation still consecrates itself to the passion of love, and tends to strengthen those domestic enemies whom the Christian is taught to consider most dangerous to the soul."

There appeared in the "*Courier*" newspaper of October 1st in this year, an Address from the English Board to the Pope, which had been forwarded to Cardinal Consalvi, through the British Foreign Secretary, for presentation to his Holiness. The subscribers to this Address profess to have heard with the greatest concern that endeavours were making to induce the Pope to remove Dr. Poynter from his vicariate : and they pass the highest eulogium on that Prelate, and appeal to the Pope against any such attempt. Seeing this Address in the public papers, DR. MILNER took up his pen, and in an admirable Letter in the "*Orthodox Journal*" for October, simply signed "A CATHOLIC," censured the Board for meddling in ecclesiastical affairs ; at the same time highly extolling Dr. Poynter, and observing that "it is creditable for his Lordship that he needs not such attestations, and it is hoped that his character in the Christian metropolis stands too high to be injured by them. I say to be *injured* by them ; for, in my opinion, the Board could not have hit on a plan more calculated than this Address is in itself to render his Lordship rather suspected at Rome.....It is plain that if the Address has been really sent to Rome, and is not a political manœuvre, to gain a little credit with the public, and perhaps money, for flying to the defence of a Bishop so much respected and beloved, it must have gone without his Lordship's knowledge : he is too well acquainted with Rome to suffer it, unless

he is playing a deeper game with the Board, and getting rid of them, as it is reported he has wisely disentangled himself from their leader."

An answer to this Address was received, dated August 31st, in which his Holiness authorises the subscribers to expel from their minds all anxiety, for he never entertained, respecting Dr. Poynter, the suspicion of which they are apprehensive ; and much less ever thought of removing him from his vicariate. It must be observed that this Address was not presented through the proper channel of the Secretary of Propaganda, but unconstitutionally and irregularly transmitted to the Roman Secretary of State, Cardinal Consalvi. It was afterwards stated, as from a respectable source, that the Address was never laid before the Holy Father at all ; but that the Secretary returned the answer on his own responsibility, affixing the name of the Pope to it.* However improbable this statement may seem, it does not appear to have been ever contradicted.

DR. MILNER wrote about this time a very interesting memoir of one of his predecessors, the Rev. John Hornyold, Bishop of Philomelia, and Vicar Apostolic of the Midland District from 1752 till his death in 1778. In this occurs a remarkable instance of that good Bishop's being directed by a manifest interposition of divine Providence, to a poor man dying by the road side, very similar to a case recorded of the venerable Bishop Hay in Scotland. It is also recorded how the well-known school at Sedgley Park was judiciously superintended soon after its establishment by Bishop Hornyold, and how well it flourished under his

* "Orthodox Journal," 1818, p. 439.

guidance. This memoir appeared in the Directory for 1818, with a portrait of the venerable Prelate.

Two more Letters from DR. MILNER's pen appeared at the close of this year in the "*Orthodox Journal*." One, in the Number for November, signed "AN ENGLISH PASTOR," contained a defence of our Douay Bible and Rhemes Testament, against certain Catholics who wished to explode them, "because Protestant Bible-mongers hate them ; and who, in compliment to the latter, have lately stereotyped and published an edition of the Testament, full of blunders, in which every note of the former that was distasteful to the bigoted Protestants is carefully expunged." The other Letter is signed "A MIDLAND CATHOLIC PASTOR," and appeared in the Number for December. It was written in consequence of Mr. Charles Butler's work, which had just appeared : "*Confessions of the Roman Catholic, Greek, and principal Protestant Churches*." The Bishop first censures Mr. C. Butler for patronising and publishing as one of the creeds of the Catholic Church that treatise best known as "*Roman Catholic Principles in reference to God and the King*," which had been adopted by Messrs. Berington and Kirk as the text of their work, "*The Faith of Catholics*," already noticed above in Chapters Twelfth and Fourteenth. He reminds his readers that Mr. C. Butler had published this treatise nearly thirty years before "as a *creed* which *all* the *Catholics* would subscribe, without submitting it to the judgment of any ecclesiastical authority whatsoever ; and it is a fact," he says, "known to the writer of this, that the Vicars Apostolic, then living, highly disapproved of the measure, and of the treatise itself." DR. MILNER observes that when this again appeared in the work

called "*The Faith of Catholics*," the London Vicar Apostolic, Dr. Poynter, made objections to different parts of it, which the chief editor, the Rev. Joseph Berington, "instead of correcting, defended before the public." DR. MILNER also printed his reasons for not approving it in a Charge to his clergy, Part II., and officially declared as follows :—"This oft-published treatise is not to be received by you, or your flocks, as an authentic exposition of Roman Catholic principles, and still less as *The Faith of Catholics*." Yet in the face of this authoritative declaration, Mr. C. Butler, in this new work, proclaims the treatise to be "a clear and accurate exposition of the R. Catholic creed, on some of its most important articles,"* and in another place he says, "there cannot be a doubt of its containing a just and fair exposition of the principles of the R. Catholics, on the points to which it relates."† DR. MILNER briefly repeats his objections to the treatise, and exposes the attempts of Mr. C. Butler "to hamper all the Catholic Bishops, clergy, and people of the two islands by the *Fifth Resolution*, and its consequences, with more serious and lasting calamities than they have suffered since the reign of Elizabeth." He concludes with a summary of the Bill of 1813, founded upon that *Fifth Resolution*, of which he considers that the Catholic public ought to be frequently reminded, "as it will certainly be brought forward next year, if the lawyer and his Protestant cooperators find an opening for it."

DR. MILNER, ever at his post, commenced the year 1818 by a Letter in the "*Orthodox Journal*," signed "ELEAZAR," and dated from *Modin*. Mr. O'Connell

* "Confessions of Faith and Essays," by C. Butler, Esq.

† Ibid., p. 225, Second Edition, 1817.

had in the preceding month, at a meeting of the Irish Catholic Board, made a speech about the Douay Bible and Rheims Testament, which contained some grievous mistakes. He had stated among other things, that the first edition of that Testament, translated chiefly by Dr. Gregory Martin, "was condemned by all the doctors of Douay, who at the same time called for and received the aid of the Scotch and Irish Colleges." These, DR. MILNER observes, "were not then in existence." Mr. O'Connell went on to say, that "the book was thus suppressed, and an edition of the Bible, with notes, was published at Douay, which has been ever since adopted by the Catholic Church, so that they not only condemned and suppressed the Rhemish edition, but they published an edition, with notes to which no objection has, or could be urged."* DR. MILNER corrects this by declaring that the Catholic Testament now in use is the very version of Dr. Gregory Martin and his associates, "only that the phraseology has been here and there modernised, and the text somewhat corrected, according to the later Clementine edition. This was done by the English Vicar Apostolic, Bishop Challoner, who at the same time abridged the notes." He denies that the notes to the original Rhemes Testament contain the immoral doctrine imputed to them by the *British Critic* and the theological surgeon (Mr. Blair). The evident cause of their indignation is that *he calls a spade, a spade*; but however these gentlemen may stomach it, they must bolt the word *heresy*; for unless they acknowledge themselves to be Catholics, or invincibly

* Report of the meeting, "Orthodox Journal," December, p. 469.

ignorant, they must acknowledge themselves to be *heretics*—infidels they are not, because they believe *some* of the revealed truths: they are therefore *choosers* of what they will and will not believe. Now this choice constitutes the precise, proper and etymological meaning of the word *heresy*.” The rest of the Letter is a comparison of the Bill of 1813 with Sir John Cox Hippisley’s late plan, in which the Bishop shows that the former was by far the less persecuting and tyrannical of the two: and so far defends Mr. Charles Butler.

The beginning of this year witnessed the happy termination of the Blanchardist schism in England. It has been already recorded that in the year 1810 the Vicars Apostolic all met, and agreed upon a Test against Blanchardism, to be applied to the clergy in their respective Districts. This Test DR. MILNER at once enforced, and his District remained free from the schism, while “his brethren,” as he declared, “in the South and West thought it prudent to cushion it, and to indulge the French clergy in the possession of their prejudices.”* At length, on the 18th of January, 1818, being Septuagesima, an ordinance was published in the London District, requiring all French priests to subscribe a similar Test to that agreed upon by the Bishops in 1810; and this, no doubt, with the concurrence of the Vicar Apostolic of the Western District, Dr. Collingridge. “In the meantime,” observes DR. MILNER, “this great cause of disunion between the superior of the Midland District, supported by the decrees of all

* Letter in the “*Orth. Journal*” for 1818, signed “A Midland Pastor,” p. 22.

the Catholic Bishops of Ireland, in synod assembled, and the superiors of the London and Western Districts is taken away, and our only remaining anxiety is about the everlasting lot of those French Bishops and priests who have died, during a course of years, in and about London, openly professing those principles which now are *universally allowed to be schismatical*.”* The Bishop took occasion also to express his great gratification at a Pastoral which had only lately been circulated by Dr. Collingridge, though dated April 13, 1817, in which that Prelate strongly condemned the vetoistical Bill of 1813, and exhorted and charged all to employ their influence “by every legal and peaceable means to prevent the insertion of clauses in any eventual Bill for Catholic Emancipation, that may be any ways repugnant to the present discipline of the Church, and most particularly such as may tend to give, in any degree, the power of nomination of Catholic Bishops to a prince who is by law the head of a different religious establishment, or to impede that free intercourse on all ecclesiastical matters, which must subsist between the chief Bishop and the members of the Catholic Church; for we cannot but view and deprecate such clauses, as pregnant with consequences, that may prove highly injurious to our holy religion.”† It must be observed that the Resolutions agreed upon by the other Vicars Apostolic, and approved by DR. MILNER, in March, 1817, as recorded above in Chapter Fourteenth, are all embodied almost word for word, in this Pastoral of Dr. Collingridge. Its appearance gave great joy to DR. MILNER : it went,

* Letter—as above.

† Pastoral of Dr. Collingridge, in the “*Orth. Journal*,” 1818, p. 35.

as he observed, even farther than he himself had ever gone, in *charging* the Catholics *to make all opposition in their power to the obnoxious Bill*. It proved that his episcopal brethren really thought and judged as he himself did of the *Veto*, of the Bill and of the Report of Sir J. Cox Hppisley, though from some unhappy timidity or temporising policy, they had not spoken out and supported him, but left him till now to fight their battles single-handed. Our venerable Prelate however, thoroughly rejoiced, and had the satisfaction to feel that it was "better to be persecuted for firmness, than to be reproached with tergiversation."

His Lenten Pastoral of this year was dated from Westminster, Jan. 18. It contained suitable instructions and admonitions for that holy season of penance, ending, however, with the following nervous exhortation: "Remember, my dear children in Jesus Christ, that the spirit of Penance, namely, a contrite and *humble heart*, is the first, and the indispensable condition of keeping Lent worthily and profitably. This implies,.....that you should abstain from sin, and the occasions of sin; such as are the theatre, public and promiscuous dances, and the odious and scandalous nudities of dress, which, alas! are not less prevalent among Catholics, than among professed worldlings."

A Letter appeared from his pen in the "*Orthodox Journal*" for February, signed "A CATHOLIC DIVINE," in which he expressed his great joy at the union of the other Prelates with himself on the two grand points of the Blanchardist schism and Sir J. C. Hppisley's projects, by which the chief source of his uneasiness had been removed. He declares that he has made light of his persecutions at Board meetings and public advertisements, and even laughed at threats of personal violence;

at one in particular, when the same gentleman who moved his expulsion from the Board, "jumped out of his seat at another meeting, in the attitude of Mendoza, to challenge him to battle. Brave northern hero ! to box with his Bishop." But he adds that there have been "some shocking instances of immorality practised against him, which wound him to the quick, and almost disgust him of life." He gives a most disgraceful instance. Soon after he had circulated his "Brief Memorial" against the tyrannical Bill of 1813, he received from London by post, at a heavy charge, a book which "is presumed to be the most obscene publication in the English language. This presumption rests on the circumstance of Wilkes having been expelled from his seat in Parliament, in punishment of his being the original editor of it." This book must have been the "Essay on Woman." It is pretty certain that the real writer of it was Thomas Potter, a son of the Archbishop of Canterbury. The sentence on Wilkes was for printing and publishing an obscene and impious libel, entitled : "An Essay on Woman." To send such a work to DR. MILNER was, as he complained, "not only an affront of a real diabolical nature, but also a serious pick-pocketing roguery." He added that he was satisfied that it was sent by a person of rank and family, but out of a Christian regard for him, he would continue to conceal his name, till that great day, when *everything that is hidden shall be brought to light*. Alas ! how deplorable that such scandalous excesses should have to be recorded ; but to what lengths are men too often carried by prejudice and party spirit !

DR. MILNER confirmed at Sedgley Park, on the 22nd of February, and came to Oscott in Passion Week, in

this year 1818 ; and on the 9th of March, he ordained priest, in the College chapel, the Rev. Solomon Strongitharm, whom he persuaded to drop his Hebrew name, and to call himself by his confirmation name, Laurence, which he did from that time. On Maunday Thursday, he consecrated the Holy Oils for Dr. Poynter, then in Paris, on the business of claiming the liberty of disposing of British and Irish Catholic property in France.

A correspondent in the "*Orthodox Journal*" for February, signing himself "THE MAN IN THE MOON," had found fault with the letter of DR. MILNER signed "ELEAZAR," for aiding the antagonists of Mr. C. Butler, while professing to take up his defence ; maintaining that that gentleman discharged the public duties of a Catholic, which was sufficient reparation for the past, until he should be called upon by his superiors to proceed farther. ELEAZAR replied in the next Number, and wrote a second Letter in the Number for April. He declared that DR. MILNER had no ill-will against Mr. C. Butler, and no pleasure in repeating his past proceedings, but that he sees him pursuing the same objects at the present day, namely, the entire subjugation of the Catholic Bishops, and a fatal amalgamation of this unchangeable religion with heterodoxy and latitudinarianism.....But," he continues, "the MAN IN THE MOON represents the individual in question as repentant for his past misconduct : I wish he could produce one single symptom of such contrition !" He shows that it is not sufficient to discharge the public duties of a Catholic, which many infidels, schismatics, infamous women, and excommunicated priests have done : nor is this reparation for scandal sufficient, till he is called upon to proceed farther by his superiors. "To state

the real case, a person who has misled others into the scandalous doctrine of the *Blue Books*, or the active support of the *Fifth Resolution*, and its genuine offspring, the infamous Bill, one who has publicly and for a length of time supported the plan of educating Catholic children in Methodistical schools, and of instructing ignorant Catholics by Bibles in the vulgar tongue without a word of comment upon it, — though the latter practice has been so recently condemned by the Pope—may safely go on (*according to the* ‘MAN IN THE MOON’), and be admitted to the Sacraments, till the business attracts the notice of his spiritual superior.” ELEAZAR relates what happened after the conference at Lord Clifford’s, that Mr. C. Butler asked DR. MILNER whether he would now say that he might go to heaven ; to which the Prelate replied with the most severe air,—“ I sincerely advise you, Mr. Charles Butler, to revise your publications, and to retract, in particular, the *Protest* in the second *Blue Book*.” In the second Letter, “ELEAZAR” proves from St. Leo, St. Augustin, St. Francis of Sales, Gerson and Antoine the necessity of public reparation and retraction ; instancing the cases of Mr. Wilks, Bishop Berington, and the Staffordshire clergy, from all of whom public retraction was required ; and observes that these were chiefly by means of Mr. C. Butler implicated in some part of their misconduct.

CHAPTER TWENTY-FIRST.

TRIENNIAL CLERGY MEETING.—ACCOUNT OF THE JESUITS IN ENGLAND.—RESCRIPT FROM VIENNA.—LETTER OF CARDINAL LITTA TO DR. GIBSON.—LETTER OF DR. MILNER IN THE ORTHODOX JOURNAL. — CONFIRMATIONS. — DEATH OF REV. J. F. QUICK.—EPITAPH AND LINES TO HIS MEMORY.—CONTRIBUTIONS TO CATHOLIC PERIODICALS.

THE triennial meeting of his clergy was held by DR. MILNER, at Wolverhampton, on the 3rd of June, 1818, and was attended by twenty-three priests. The Bishop's Address to them was an earnest and paternal exhortation to a due sense of the excellence and dignity of their vocation, and the necessity of sanctifying their own souls and those of their flocks, and converting souls from vice and error. After specifying the means to be employed for these ends, he mentioned the state of religion in England, the condemnation and extinction of Blanchardism, — the condemnation of the so-called Catholic Bible Society and their stereotype Testament, — the dispute about the existence of the Society of Jesus, and the building of chapels ; and he dwelt on the obligation of the clergy to unite to save religion, without distinction of Orders.

To understand the final allusions of the Bishop's Charge, the reader must be informed of some transactions relative to the peculiar position of the members of the Society of Jesus in England. The English Jesuits at the time of the suppression of their Society by Pope Clement XIV., in 1773, possessed a flourishing college at Liege. Soon after that event, they were formed, by the Prince Bishop of Liege, with the

concurrence of the Elector, into an academy for the education of youth, and the service of the English Mission, subject to the jurisdiction of the Bishop of Liege, but to be under that of the Vicars Apostolic, when they should return to England. This arrangement was confirmed by Pope Pius VI., by his Brief "*Catholici Præsules*," in 1778. At the French Revolution they removed from Liege, and settled at Stonyhurst, in 1794. Then Pope Pius VI., by a Brief of the 14th of February, 1796, confirmed their former rights, and added that their young men were to serve on the mission, on the same footing as those of other pontifical or episcopal seminaries. In a mandate from the Prefect of *Propaganda*, Cardinal Borgia, to the Vicars Apostolic in England, dated Dec. 3, 1803, the Bishops were commanded "not to acknowledge those who would be Jesuits in England, nor to admit any privileges which they might claim, unless their legitimate existence should be first made known to the Vicars Apostolic, and the authority of the Holy See should have made it known to them through the Sacred Congregation *de propaganda fide*."*

By a Rescript of Severoli, Bishop of Viterbo, the Pope's Nuncio at Vienna, by authority of Pius VII., then in captivity at Fontainbleau, and dated Dec. 24, 1813, it was signified that the members of Stonyhurst College did so far belong to the Society of Jesus, which had been restored in Russia, that they might be admitted to Holy Orders *titulo paupertatis*, that is, by

* "Ne illos qui Jesuitæ esse volebant in Anglia agnoscerent, nec privilegia admitterent, si quæ forte se habere assererent, nisi primum Vicariis Apostolicis de legitima eorum existentia constiterit, eandemque illis S. Sedis auctoritas per S. Congregationem de propaganda fide constiterit."

the title of religious poverty.* Still there was no permission granted to send their members for ordination to any other Bishop, than the Prelate to whose District they belonged. Application was therefore made to *Propaganda* by the Rector of the Jesuits' College at Stonyhurst, the Rev. Charles Plowden, for the Rector of that college for the time being to be authorised to present its candidates for Holy Orders to any Prelate, to be ordained *sub titulo paupertatis*, and that such Prelate should ordain them. This application was enforced by DR. MILNER and certain Catholic gentlemen. The application was favourably received by Cardinal Litta, the Prefect of the *Propaganda*, who sent a Letter to the Senior Vicar Apostolic, Dr. Gibson, dated Feb. 14, 1818, in which he observes that it has been represented that his Lordship considers that the Society of Jesus has not been restored in England, as no authoritative notice has been sent to him of such restoration, and that he therefore objects to ordain the members of the Society and give them the care of souls. The Cardinal, however, reminds him that the Society was every where restored by the Bull of 7th of August, 1814, and that, therefore, it cannot be denied that it exists in England. It follows, therefore, he says, that its members, under their President and Provincial, Rev. C. Plowden, are to be acknowledged and reputed by the Bishop, as a legitimate regular body, like the other religious orders, and are to enjoy the same rights as other regulars, and particularly that of being promoted to Holy Orders *titulo paupertatis*.†

* See the Rescript in the *Documenta ad Miss. Catholicam in Anglia spectantia*. Romæ, 1824.

† "Ex quo quidem plane sequitur eos qui istic eidem Societati, sub eorum præside provinciali R. Carolo Plowden addicti sunt,

Dr. Gibson considered that this was not a decree of the Propaganda, but only a private communication from Cardinal Litta. He therefore appealed to his Holiness, who was so well satisfied with his representations, that he directed the Cardinal to write again to Dr. Gibson, and by authority of the Pope to revoke the above Letter as if never written (*tanquam non scriptam*), which his Eminence did, under date of May 5, 1818.*

DR. MILNER now lent his powerful advocacy to the cause of the Jesuits and their Provincial, his old friend, Rev. Charles Plowden. In a Letter to the Cardinal Prefect of Propaganda, dated October 5, 1818, he represented the great want of priests in his District, and that the deficiency could not be supplied except from Stonyhurst; but that Dr. Gibson had for some years past refused to ordain any persons from that college. He therefore prayed that the same power should be granted to its President, for the time being, which is accustomed to be conceded to the Rectors of other Pontifical Colleges, namely that of giving dimissorial letters to the students of that college, to receive both Minor and Holy Orders from any Catholic Bishop of England, or Ireland, without observing the usual interstices, or the usual times of ordinations, as also the power of sending and attaching the priests from that college, to those chapels, of which the said President enjoys the patronage, or to which they are

*tanquam legitimum regulare corpus sicut cæteros regulares ordines, ab amplitudine tua agnosci ac reputari decere, eosque propterea iisdem plane juribus gaudere quibus cæteri Regulares, illoque præsertim, ut sacros ordines titulo paupertatis promoveantur.” Docu-
menta ut supra, p. 23.*

* Decreta, p. 23.

invited by their other patrons. Cardinal Litta had been succeeded by Cardinal Fontana, as Prefect of Propaganda; but he was absent from Rome at this time, and the answer to DR. MILNER'S petition was forwarded by the Pro-Prefect, Cardinal de Somaglia. He sent DR. MILNER a Decree of the Propaganda, sanctioned by the Pope, dated Dec. 14, 1818, which confirmed all the rights and privileges granted to Stonyhurst by Pius VI., under date of Feb. 14, 1796, and also granted the faculties prayed for by DR. MILNER, subject however to the rules of Pope Benedict XIV. in his Bull "*Apostolicum ministerium*" of May 30, 1753. Cardinal de Somaglia accompanied the Decree with a Letter to DR. MILNER, admonishing him, for the sake of peace, not to make any publication of this grant, but to hand it silently to the President of Stonyhurst, so that he might prudently and quietly use the faculties obtained, and not produce them, except when necessity should require it.* It will be seen later on that this Decree was afterwards rescinded by the Pope.

At this time a work was announced as in preparation by Mr. C. Butler, "*Historical Memoirs of English, Irish, and Scottish Catholics, since the Reformation.*" DR. MILNER wrote a Letter in the "*Orthodox Journal*" for June, signed "MERLIN," another anagram of his name, in which he expressed his apprehensions of the mischievous effects which were likely to be

* "Verum pro bono pacis curandum est, ut nulla fiat de hujusmodi concessione ostentatio vel evulgatio; sed Amp. Tua adjunctum ipsius documentum Seminarii præsidi silenter tradet, ut ipse obtentis facultatibus prudenter ac sine strepitu utatur, nec eas nisi cum necessitas postulat producat." "*Documenta,*" ut supra, p. 3.

produced by such a work from such an author. "It concerns," he said, "the Catholic noblemen and gentlemen, in particular, to reflect, that it will be impossible that such a historical controversy should be carried on without implicating the names of several of them, or of their fathers or near relations, in some unpleasant way or other." Under the signature of "A LOVER OF CONSISTENCY," he published in the same Number some strictures on a Letter of the Rev. George Oliver of Exeter, who wrote in defence of Bishop Collingridge, on the subject of Blanchardism. That excellent priest had maintained that his Bishop had sufficiently made known his opposition to Blanchardism, in a public Pastoral, and by refusing faculties to two French priests, who would not give the satisfaction required as to the principles of the Blanchardists. DR. MILNER tells Mr. Oliver that he has defended his Bishop before he was attacked, and the question was not whether the venerated personage *at all times* cordially condemned, and *sometimes* opposed the schism of Blanchardism; but whether.....he has with *equal uniformity and consistency* done all that was in his power to do, in order to extirpate it, conformably to the unanimous decision of the Synod of 1810. Or whether in this business,.....he was not guided to a certain degree by the political and compromising councils of the London District." In refutation of Mr. Oliver's mistaken supposition that the decision of the Prelates in 1810 was not signed by them, DR. MILNER refers to the minutes in the hand-writing of the secretary, Rev. J. Griffiths, who says that on the 8th day, Feb. 28, all the articles were "confirmed by the Right Reverend Vicars Apostolic." In a subsequent Letter, signed with his own name, in the Number

for July, DR. MILNER dwells at considerable length on the Blanchardist schism, and towards the conclusion makes two important statements, first, that it was false to assert that none of the acts of the above meeting of Bishops were signed by any of the members present at it, for he says : " I myself signed them all, and this at the requisition of my colleagues, when I took my leave of them on the ninth and last day of the meeting ; and I never doubted but that they also subsequently signed them." The other important statement is in these words : " In regard of the flimsy statement you mention, that the famous *Fifth Resolution* had no connexion with the *infamous Bill* of 1813, devised by Charles Butler and his assistants, I can assure you that it was perfectly exploded at Rome, when it was advanced there by N. N. in 1815."

On the 16th of June, 1818, DR. MILNER conferred the Holy Order of Priesthood on the Rev. William Benson, who soon after went as assistant priest to Wolverhampton. He was afterwards at Baddesley Green, went out to Australia, returned to England for a short time, and died at Bruges, November 18, 1859. In the month of July, DR. MILNER confirmed at Harvington, Blackmore Park and Worcester ; and in August he began his extensive visitation of Norfolk and Suffolk. He confirmed at Lynn and Oxborough, and arrived in the evening of August 13, at Cossey Hall, the seat of Sir George Jerningham, Bart. On the following morning he offered a Mass of Requiem for the soul of Sir William Jerningham, in the beautiful chapel attached to the Hall, it being the anniversary of his decease. On the following day, the feast of the Assumption of our Blessed Lady, he administered confirmation in the same chapel to 24 persons, the

pastor at that time being the Rev. Samuel Jones. During his stay, he went with one of Sir George's sons to angle in the river which runs near the Hall ; and having given up his fishing rod to the young gentleman, he carelessly leaned against an old rail, with his back to the river. The rail broke, and he fell into the water, but received no other harm than a good ducking. He hastened back to the Hall, and made his way to his room without saying anything to Sir George, as he went by, who wondered what had happened, seeing him so hurriedly passing through the hall of the mansion.

But his visit was marked by an incident much more painful. The post brought him the melancholy news of the death of the respected President of St. Mary's College, the Rev. John Francis Quick. He was thrown into a paroxysm of grief by this sad intelligence. He walked up and down the room in extreme agitation, striking his forehead, and exclaiming : " I have lost my right hand !" But religion soon subdued the feelings of nature ; and he calmly resigned himself to the divine will, repeating fervently the words of holy Job : *the Lord gave, and the Lord hath taken away : as it hath pleased the Lord, so is it done : blessed be the name of the Lord !** Those only who have known the value of Mr. Quick, can properly estimate the greatness of DR. MILNER'S affliction, or the merit of his resignation. Mr. Quick was everything in the management of Oscott College : the good Bishop's confidence in him was unbounded : and to be at once deprived of one so valuable, was as great a shock as he could have had to endure. He has recorded his loss in his Jour-

* Job, i. 21.

nal in these affecting terms : “ N.B.—Aug. 13. Died at Oscott, aged 41, the pious, zealous, disinterested, sweet tempered, and mortified Rev. John Quick, President of that College ! R. I. P.—” Soon after, he placed a tablet to his memory in the sacristy of the College Chapel, with the following inscription, the truth and justice of which all who knew him will cordially acknowledge.



To the Memory of
 The REV. JOHN FRANCIS QUICK, S.T.P.
 And Vice-President of Saint Mary's College
 of Oscott,
 Whose body rests in the parish cemetery,
 Whose soul, we confide, exults in the joy
 of its Lord,
 And whose spirit, we pray, may ever remain
 in this Seminary.
 Brought up in religious error,
 He so faithfully followed the lights given him,
 That he was, in early manhood, called,
 by God's mercy,
 To the true faith, to the priestly ministry,
 And to the pursuit of religious perfection.
 Humble, meek, benevolent, mortified,
 indefatigable,
 But, above all, zealous for the salvation
 of souls,
 And the glory of his divine Master,
 He was, in a few years, prepared for that
 happy summons to meet him,
 Which he received, August 13, 1818,
 in the 41st year of his age.
 R. I. P.

Some lines to the memory of that worthy President, by the present writer, appeared in the “ *Orthodox Journal*” for the ensuing month, September ; and at

the Christmas Exhibition an Eulogy upon him, of considerable merit, was delivered by a student, Henry Baldwin, it being his own composition. DR. MILNER was present, and listened to it with great attention, his eyes streaming with tears ; and when the last lines were delivered with much pathos :—

“ Wipe then the tear, and check the heaving sigh,
Heaven in its mercy, did that form but lend ;
His time expired, he takes his seat on high,
On earth we’ve lost, in heaven we’ve gained a friend”—

the Bishop turned round to the present writer, who sat close behind him, and asked with great emotion why he had not a copy of this composition. He was answered that he should have one the next day, but that in the Programme of the Exhibition, which he held in his hand, the titles of the pieces only could be inserted. The words of the songs indeed were given in a separate paper, but it was not customary to write out the original compositions. The present writer, however, made a copy for him immediately after the Exhibition. The lines were published in the “ *Orthodox Journal*” for January, 1819.

Filled with grief and perplexity by this melancholy loss of one so truly valuable to him, and so important in St. Mary’s College, the good Bishop would have been glad to return home immediately, to make what arrangements he could to supply the dreary vacancy caused by the death of Mr. Quick. But duty forbad him to leave his important engagements unfulfilled, and he was obliged to content himself with giving his directions by letter. He accordingly appointed the Rev. Thomas Walsh President of the College, and the Rev. Henry Weedall, Vice-president, who also became professor of divinity, and spiritual director of the lay-

students and servants, while Mr. Walsh directed the ecclesiastics as before, and kept his charge of the congregation attached to the chapel of the college.

On the next day, the 16th of August, which was Sunday, DR. MILNER went through the fatigue of confirming at both the chapels in Norwich. He said Mass early at St. Swithin's, where the Rev. James Lane, S.J., was the pastor, and confirmed twenty-nine persons, six of whom were from Flixton; thence at St. John's chapel, after Mass by the pastor, the Rev. Edward Beaumont, he confirmed thirty persons, two of whom belonged to Yarmouth, giving animated exhortations on both occasions before and after administering the Sacrament of Confirmation, though his mind and heart were oppressed with heavy grief for his irreparable loss. He proceeded with holy and courageous perseverance on his pastoral visits, and during the month of August gave Confirmation at Thelton, Gifford's Hall, and Bury St. Edmunds; and visited Sawston Hall and Husband's Bosworth, on his return to Staffordshire. To finish the record of his Confirmations this year, it may be here noted that he confirmed in November at Cobridge, Caverswall, and Newport in Shropshire.

A new periodical, entitled the "*Catholic Gentleman's Magazine*," was established this year, but had a very brief existence. DR. MILNER sent an article to it, signed with his own name, "*On the Restoration of the Jesuits*," which appeared in Vol. I. p. 580. To the "*Catholicon*" he contributed two short articles this year. One dated June 10, and signed REMEMBRANCER, appeared at p. 107, the object of which was to correct a statement of Mr. C. Butler at the annual dinner of the Associated Charities, who in his account of the

first establishment of the institution in 1764, attributed it to "some charitable persons," whereas it was formed, and for many years directed by the Rev. Henry Peach, uncle to the worthy pastor of St. Chad's, Birmingham, "a missionary of indefatigable labour and unbounded charity." The other contribution to the "*Catholicon*" appeared in the Number for November, signed DIGITALIS, and was an admonition to Sir John Cox Hippisley to desist from his foolish threatenings to put down the Jesuit College at Stonyhurst. "This gentleman's efforts," he says, "have hitherto failed of success ; for ministers have laughed at his fables ; his printed speeches have long since found their way to the pastry cooks' shops ; and all the shafts of his anger, aimed at Stonyhurst, have fallen to the ground, as harmless as the darts thrown by the feeble arm of the aged Priam."

DR. MILNER, amidst all his troubles and labours, found time also to write two more Letters this year in the "*Orthodox Journal*." One was signed A ROMAN CATHOLIC CLERGYMAN, and appeared in the Number for September. It gave an account of the origin of the "Cisalpine Club" in 1793, with its avowed purpose of "opposing the usurpation of the Pope, and the tyranny of the Vicars Apostolic." For many years this club held convivial and political meetings, and sometimes published their transactions. When Savoy and Piedmont were formed into a separate republic called the *Cisalpine*, the members of the Club found it prudent to suppress their name. But they resumed it, when that republic came to an end. Many unsuspecting Catholics from time to time joined this club ; but DR. MILNER here warns them that they are sanctioning and partaking in all the past misconduct of the old Com-

mittee, and wishes them to withdraw from it. In a Postscript, he again expresses his apprehensions that Mr. C. Butler's expected "*Memoirs of English Catholics*" will "turn out to be an insidious defence of bad men and wrong measures; and that he is not likely fairly to show,—what nevertheless may be so clearly proved from the first *Blue Book*,—that the whole plan of the condemned oath was an attempt to deceive, at the same time, both Protestants and Catholics. Will he give us his own insulting letters to Bishop Walmesley, and the just yet severe reproofs of him by Bishop Matthew Gibson, and his old tutor, Mr. Bannister? Will he tell us.....who concerted with Protestant politicians the wicked and unconstitutional Bill of 1813? Who devised and paid for the meeting at Durham? Who counselled and revised the letters to Quarantotti? What means were used to detain Dr. Milner at Rome, &c., &c.? *melius non tangere clamo.*"

His last Letter this year in the "*Orthodox Journal*" appeared in the Number for October, signed VIATOR. There had been a controversy raging for several months between the advocates of the Jesuits on the one hand, and those of the secular clergy on the other, relative to the rival claims of the Jesuit chapel at Wigan, which had been rebuilt on a large scale, while a new chapel on a smaller scale was built by the secular clergy at a short distance from it. DR. MILNER writing as VIATOR, a traveller through Wigan, first reprobates the dissension in strong terms, and then proceeds to an interesting description of the two rival chapels, indulging his architectural taste and displaying his extensive knowledge in his minute details and critical observations. "But," he says, in conclusion,

“ what are architectural defects compared with the breach of peace, the breach of charity, the degradation of the true religion, and the loss of souls !”

Thus did this incomparable Prelate hold steadily on his course *in good report and evil report*, ever vigilant and zealous for the great cause of his divine Master, and regardless of personal feelings and obloquy. Nor ought any to take scandal at the opposition and persecutions which this zealous Prelate had to endure. *I pray you*, said St. Paul, *not to faint at my tribulations for you, which is your glory*.^{*} The constancy of that great Apostle was ever before the mind of DR. MILNER, and made him also glory in suffering for the Church, which he guarded and defended. It was the Apostle's favourite and frequent admonition : *That no man should be moved in these tribulations : for yourselves know that we are appointed thereunto*.[†] Even to the close of his life it was the same with the great St. Paul ; for he considered that his sufferings for Christ added dignity and weight to his old age :— *Paul, an old man, and now also a prisoner of Jesus Christ*.[‡] There were enemies who openly opposed DR. MILNER, and some who worked against him in secret ; but the great bulk of Catholics highly respected him ; and his own clergy and the faithful of his own District who knew him best, loved and valued him, and revered him exceedingly. We shall now see him rendering to religion a still greater service than by any of his previous writings and labours, and preparing a memorial of his merits, which will embalm his name and his fame in a long futurity.

* Ephes. iii. 13.

† 1 Thes. iii. 3.

‡ Philemon, 9.

CHAPTER TWENTY-SECOND.

DR. MILNER PUBLISHES HIS END OF CONTROVERSY. — THE OCCASION OF ITS APPEARING AT THIS TIME. — PLAN AND DIVISION OF THE WORK. — ITS INCIDENTAL CONTENTS. — ITS ILLUSTRATIONS. — ORIGINAL OF THE APOSTOLICAL TREE.—VARIOUS EDITIONS, AND GREAT SUCCESS OF THE WORK. — LETTER IN THE ORTHODOX JOURNAL ABOUT THE STEREOTYPE TESTAMENT.—PASTORAL FOR LENT.—LETTER ON MR. C. BUTLER'S HISTORICAL MEMOIRS OF ENGLISH CATHOLICS.

THE great St. Basil, writing to St. Athanasius, exhorts him to leave behind him a memorial of his pious and laborious life : “ Leave some monument, worthy of thy life and conduct, O most venerable father ; establish firmly those innumerable labours undergone for religion in this one work.”* It may be safely affirmed that DR. MILNER did raise for himself a monument of endless fame in his immortal production, “ *The End of Religious Controversy*,” which he published this year. It was the grand and crowning work of his great and persevering labours. His “ *History of Winchester*” and his “ *Letters to a Prebendary*” had already rendered him famous as an historian, and formidable as a polemic ; but his “ *End of Controversy*” established his general fame on a basis wide and imperishable. No work of controversy has been so extensively read ; none has produced effects so beneficial. The present writer had the happiness to receive

* Κατάλιπε τι μνημοσυνον τῷ βίῳ τῆς σῆς πολιτείας τιμιώτατε πάτερ, τοῖς μνηρίοις ἐκείνοις ὑπὲρ τῆς εὐσεβείας ἄθλοισ ἐν τούτῳ κατάστησον ἔργῳ. S. BASIL. MAGN., *Ep. ad Athan.* 48 *Edit. Paris.*

a copy as soon as published, from DR. MILNER's own hand ; and on that occasion he said : " I have called this book *The END of Controversy* ; but it is likely enough to prove the BEGINNING."

Though the work was only now published, it had been written sixteen years before. For as the venerable author mentions in his prefatory address to Dr. Burgess, the Protestant Bishop of St. David's, it grew out of his former controversy with Dr. Sturges, and would have been published when ready, but for the influence of a former Bishop of St. David's, Dr. Horsley, who had so generously advocated the Catholic cause, that DR. MILNER thought it right in return to reserve the publication of his work for a future occasion. That he had thoughts of publishing it, however, much earlier, appears from a letter to the Rev. Clement Weetman, in 1809, in which he said that he was about to publish a work of controversy upon quite a new plan. Now, however, it was called for by an occasion so provokingly appropriate, that he resolved to withhold it no longer. He had suppressed it at the desire of a former Bishop of St. David's : it now came forth in consequence of a violent effusion of *No Popery* zeal on the part of a successor in that see, Dr. Burgess. This Prelate put forth a work, entitled : "*The Protestant's Catechism*," the virulent character of which may be at once gathered from the quotation from Milton, with which the author began and ended it, that "Popery is not to be tolerated, either in public or in private, and that it must be thought how to remove it, and hinder the growth thereof."

DR. MILNER's work is prefaced with an address at some length to Dr. Burgess, in which he exposes the numerous paradoxes in his "*Protestant's Catechism*,"

and then expresses his trust that in the First Part of this work he has shown the *Rule* appointed by Christ, for clearly discerning the truths he has revealed,—and that he has, in the Second Part, clearly pointed out Christ's *True Church*, which cannot but teach *True Doctrine*. He concludes his address with an earnest invitation to Dr. Burgess to dismiss all self-interest, human respect and prejudice, and follow *Truth* with the utmost sincerity and ardour of soul.

The plan of the work is novel and attractive. It opens with a Letter to the author from a gentleman in Shropshire, James Brown, Esq., of New Cottage, near Cressage, who claims some knowledge of DR. MILNER, through a mutual acquaintance, the Rev. John Corne, who was then the missionary at Stafford. Mr. Brown writes in the name of a friendly Society of above twenty persons of various religious opinions, who meet weekly at his house for religious and improving conversation; his object being to inquire whether DR. MILNER would condescend to interchange a few letters with him, for the satisfaction of himself and his friends, for the discovery and communication of religious truths, and more particularly to discuss several “absurd and antisciptural doctrines and practices” of Roman Catholics, which Mr. Brown observes that DR. M. has not attempted to defend in his former works. Mr. Brown encloses two admirable Essays by their rector, the Rev. Samuel Carey, on the *Existence of God*, and the *Truth of Christianity*, which had been read up at their weekly meetings, and which prepare the way for the discussion of the True Church, its doctrines, and practices.

When the work appeared, its ingenious construction led many to suppose that the Society of New

Cottage really existed, and that the correspondence had actually taken place. Even respectable reviews were completely taken in by the ingenious device, and gravely spoke of New Cottage and its Society as realities. The good Bishop highly enjoyed the innocent deception ; and without compromising truth, he often artfully kept up the delusion. One evening, when he attended the conference of ecclesiastics at Oscott, he was closely pressed on the subject by the Rev. John Kirk, himself a Shropshire man, and well acquainted with that county. Mr. Kirk asked how far New Cottage was from Cressage.

Dr. M.—I don't know exactly, Sir, but I believe not far.

Mr. K.—On which side of the turnpike is it, my Lord, for I know that neighbourhood very well ?

Dr. M.—I can't tell you, Sir, for I never was there.

Mr. K.—Pray, my Lord, were the members of the Society of New Cottage converted by your correspondence ?

Dr. M.—Yes, Sir, I believe most, if not all of them were.

Mr. Kirk looked aside, and smiled ; but did not think it decorous to pursue his interrogatories farther ; while we all admired the Bishop's dexterous fencing, and imperturbable countenance. Dr. MILNER's godfather was a Mr. James Brown, and it is most probable that he was thence led to choose that name for his supposed correspondent.

The plan of the work is too well known to need any detailed exposition in these pages. The ingenious fiction of an inquiring Society, composed of members of the Church of England, Methodists, Calvinists, and Quakers, afforded the best opportunities of refuting

the errors of these several sects ; and the plan of interchanging letters enabled the author to introduce the various objections to the Catholic religion in the most plausible and impartial manner. The great merit of DR. MILNER'S work, and what distinguishes it from most other books on controversy, is the earnest and feeling tone which pervades it. He every where shows a real desire to save the souls of his correspondents ; he urges the great importance of studying the truths of religion, and of pursuing their inquiries with proper dispositions, imploring the aid of the Holy Spirit, avoiding sin, renouncing prejudice, and entering upon the discussion and making the choice in the manner they would wish to have done at the awful hour of death. It is evident throughout that he aims not at victory, but at truth ; and that he seeks not only to convince, but to convert his correspondents, for the eternal welfare of their precious souls.

Having then prepared the way by establishing, in the two preliminary Essays, the grand leading truths of the existence of God and of revealed religion, he proceeds to lay down the Rule or method of finding out the true religion. He refutes the fallacious Rules of private inspiration,—and of Scripture according to each one's interpretation, and establishes the True Rule, *the teaching of the Church*. These are the contents of the First Part. The Second treats of the characteristics of the True Church—the marks of Unity—Sanctity—Catholicity and Apostolicity. In a Postscript to this Second Part, he admirably sums up all the preceding arguments, and insists on their sufficiency to influence all reasonable persons, who are in earnest to save their souls ; exhorting his friends to adopt those sentiments now, which they will entertain

when this world closes upon them and a boundless Eternity is displayed before them. The Third Part is devoted to rectifying mistakes concerning the Catholic Church ; and embraces the charge of Idolatry, under which the author treats of Praying to Saints and venerating religious memorials,—the charge of worshipping bread and wine, which leads him to a masterly defence of Transubstantiation, Communion under one kind, and the Sacrifice of the Mass,—the charge of purchasing pardons for sins past and to come, which gives him the opportunity of proving the Sacrament of Penance, and of explaining the real doctrine of the Church on Indulgences ; and the various misrepresentations of Catholic doctrines and practices, where he takes occasion to speak of Purgatory and the lawfulness of Prayers for the dead, Extreme Unction, the Supremacy of the Pope, the language of our Liturgy, the proper use of the Bible, and the charge of religious persecution. A recapitulatory Chapter concludes the work, and ends with another solemn appeal to the great day of final judgment and the awful abyss of Eternity.

In reading this immortal work, the mind is struck with admiration at the extensive range of the venerable author's knowledge of the Holy Scriptures, his familiar acquaintance with the writings of the Fathers, his immense stores of historical knowledge, especially regarding the Church, his extensive acquaintance with Protestant writers, and his perfect readiness in dealing with the objections of every class of separatists from the true Church of Christ. In this book, too, the reader will be surprised and pleased to find a number of collateral subjects introduced easily and naturally, and treated in a manner which proves a thorough

acquaintance with them, and the importance attached to them by our opponents. Thus he disserts upon the variations and impiety of the doctrine of John Wesley,—he compares the lives of eminent Protestants with those of contemporary Catholics,—he shôws up the falsehoods of Fox's Book of Martyrs, which has deceived so many well-meaning readers,—he defends the miracles of St. Bernard and St. Francis Xavier, and details some striking miracles of our own times,—he refutes the fable of Pope Joan,—he exposes the inconsistencies of the Bible Societies, and retorts the charge of persecution on the part of Catholics, by adducing numerous instances of persecution by Protestants in every Protestant country, in Germany, Switzerland, France, Holland, Sweden and Scotland, and its violence and long continuance in England.

The *End of Controversy* was brought out in three separate volumes, or parts, in large octavo size, and in a superior style of printing. The size of the volumes was determined by that of the plates, the beauty of which also required a corresponding elegance in the style of paper and printing. These plates are six in number. They represent respectively,—Tobias taking leave of his Father,—Christ sending forth his Apostles,—The Judgment of Solomon,—The Apostolic Tree,—The allegorical picture of the Church and Misrepresentation, and Christ giving the keys to St. Peter. Some of these were engraved from drawings by members of the family of Lucien Buonaparte, which had been presented to DR. MILNER, and used to hang in his great parlour. They are in the stiff, classical style of the French painter David ; the second mentioned above is a poor composition by P. Leo ; the last is DR. MILNER's own invention, the design having far more

merit than the execution. But the most curious and valuable plate was that of the Apostolical Tree, exhibiting on its trunk the most celebrated Popes of every age, and on its branches the General Councils, nations converted, and the most renowned saints, doctors and pious personages. Falling off from the tree on each side, as dead branches, are the chief heretics and schismatics of their respective ages. The tree is a vine, emblematical of Christ our Lord, who declared himself the vine, and his true disciples the branches. Thus the Tree presents a tabular view of the history of the Church, brought down to DR. MILNER'S own time, for he inserts among the pious personages the names of Bishops Hornyold, Walmesley and Moylan. He designed the Tree himself, and his own rude sketch of it is preserved at Oscott College ; but it was carefully drawn out by Mr. James Cave of Winchester, in 1805. Still it was not the Bishop's original idea: it is borrowed from a very curious old engraving, now very rare, but of which the present writer possesses a copy on a large sheet. This was engraved in the reign of Charles I., having been presented to his Queen Henrietta Maria, with a very eloquent dedication in Latin to her Majesty. The design is very ingenious, and both the drawing and engraving are beautifully executed. It represents a flourishing vine, with our Blessed Saviour nailed to the lower portion of the stem, and St. Mary Magdalen embracing his sacred feet. At the foot of the tree are two figures carrying a heavy bunch of grapes between them on a pole, like the spies from the promised land. One is a Jew, bending beneath his load, with this inscription: "*Judæus, misere succumbens oneri legis, Moysaicæ, quod portat nullatenus videt.*" The other is a Christian, looking

up with confidence to Christ, and over him are these words: "Christianus oculis fidei suffultus gratia, quod portat, videt." In this Tree, saints only are represented, but there are not merely their names, as in DR. MILNER'S Tree, but they are all drawn with their appropriate emblems, and the figures are all well designed. They come down to the year 1621. Above the tree is our Saviour gloriously risen from the dead, and a representation of the "immense multitude which no man could number," triumphant in the glory of heaven, while the heretics are falling below from the tree, as withered and dead branches. The title of this valuable engraving is: "*Arbor pastoralis, sive vitis Evangelica, ostendens Ecclesiam Catholicam ab ipsius Jesu Christi incunabulis in hodiernum usque diem semper visibilem et conspicuam fuisse.*" The saints are not merely seated on the branches, like fruits, but grouped in artistic and appropriate forms and attitudes, gracefully and in good taste; and scrolls are interwoven amid the branches, on which are engraved appropriate texts of Scripture in conspicuous characters. This curious "*Arbor Pastoralis*" well deserves to be re-engraved, with the saints brought down to the present century.

The restricted limits of DR. MILNER'S folding plate did not admit of the figures of the saints; but his Tree affords a more extended view of the history of the Church, comprehending as it does the councils, doctors, and distinguished men of every age. The book, thus elegantly brought out, was of necessity high priced; but the author made no profit by it. The price was twenty shillings; but six shillings from the price of each copy sold was paid, by his express stipulation, to a Catholic charitable institution. Expensive as it

was, the demand for it was so great, that the edition was very soon exhausted, and a second published soon after in one volume, and in a cheaper form. Two stereotyped editions came out in America, and another edition was published in Ireland. It was translated and published in France and Italy; and a cheap edition in England by Andrews, of 2,000 copies, was exhausted in little more than a twelvemonth.

No work of religious controversy had appeared in England at all equal to it; and none has ever excited so great curiosity and interest, or met with a demand so extensive and encouraging. Even Mr. Charles Butler sat up nearly a whole night to read it, and is said to have gone all through it at one reading. He certainly wrote thus of it subsequently to the late Rev. Dr. Oliver: "I suppose you hear of the many distinguished converts. I attribute them principally to Dr. Milner's *End of Controversy*." Many, indeed, have been the conversions to the Catholic faith, produced, under God's blessing, by that masterly exhibition and defence of our doctrines. There is probably not a missionary in our country, who has not placed it in the hands of serious inquirers after truth; and has not witnessed its marvellous power of persuasion. Multitudes of converts have been made by that work, and will no doubt continue to be made by it, probably more than by all our other controversial works put together. Its plan is novel and engaging, its arguments are clear and cogent, and its language is plain and always intelligible, for, as a holy writer observes, "simplicity is ever the friend of truth." * Its teaching is not en-

* "Nam semper amica est veritati simplicitas." PETRUS BLESSENSIS, *Ep.* 76.

veloped in mystified expressions, novel conceits and obscure and laboured argumentation; but all is easy, straightforward, and such as any reader can at once understand and appreciate. No wonder that it has become our standard book of controversy; and that it still continues to produce fruits so precious and abundant. If DR. MILNER had written nothing but his "*End of Controversy*," that alone would have immortalised his name, and established him as a distinguished pillar of God's Church in our country. It was indeed his favourite production; and he used to claim it as his own creation; for all his other works had been elicited by some event that had happened, or some work published, which called for his attention.

It has been seen in the preceding pages, how earnestly DR. MILNER protested against the so called *Catholic Bible Society*, and all its proceedings. It had proved, however, a complete failure, from deficiency of pecuniary resources, and from a disagreement between its principal patron and its chief director. Another edition of the stereotype Testament of the Society, however, appeared in numbers, which was a reprint of it, as far as regarded the mutilated notes. This led DR. MILNER to publish a letter in the "*Orthodox Journal*" for January, 1819, signed "A PASTOR OF THE MIDDLE DISTRICT," against the "revival of a work, avowedly made to disguise the true religion, and to favour a false one, connected also, as it evidently is, with the modern plan of educating Catholic children in Methodist schools." In this letter he gives numerous specimens of venerable Bishop Challoner's notes, and compares them with the mutilated notes of the stereotype edition, and the more recent one in six-penny numbers, that the Catholic Prelates and clergy

may judge whether, from the state of the Catholic and the Protestant mind at the present day, there was, or is sufficient cause for the unavailing sacrifices which have been made to the prejudices of the latter. . . . It is plain that the *cancelled part* of our former Catholic notes is precisely *the part which is wanted* at the present day, as well as it was heretofore, to render an *English translation* of the sacred text *safe* and profitable in the hands of the British laity, and that the notes, which were left remaining in the stereotype, were only left for *form sake*, and to avoid the censure of the rules of the Index; to the Congregation of which the stereotype ought to have been denounced, as its progeny ought to be at the present day."

In his Pastoral for Lent, this ever zealous and watchful shepherd lifted up his voice again to warn his flock against dangers threatening both their morals and their religion. "Cautiously avoid the gratifying of every sinful passion, whether of an exterior, or interior nature; as likewise the exposing yourselves, or others, to the guilt of sin, by the dangerous diversions of the theatre, so loudly condemned as they are by the holy Fathers and by succeeding Doctors of the Church; or by the immodest undresses of the present age; or by putting the dearest interests and the safety of that holy religion, to which all your hopes for eternity are attached, into the hands of personages, who, however respectable and trustworthy they may be, in other respects, have neither a knowledge of, nor a feeling for its integrity or its security. On two several occasions, within our own memory, has this sacred cause, through the sole and special Providence of God, and almost beyond all human hope, escaped the dreadful and im-

minent dangers, to which it was exposed from our fault or negligence. On the former of these, we were on the point of losing our pure and characteristic name of CATHOLICS, and of having a schismatical appellation, together with a condemned and impious Oath, imposed upon us; on the latter, the canonical discipline of our churches and missions, together with the safety of the religion itself, was near being schismatically violated without any ecclesiastical authority whatsoever."

Mr. Charles Butler's long announced "*Historical Memoirs of the English Catholics, &c.*"—had recently appeared, and DR. MILNER, under the signature of "VINDICATOR," wrote a Letter in the "*Orthodox Journal*" for February, in which he pointed out several historical and chronological errors in it, and censured it generally, as "studiously blinking at most of those affairs which most concern both Catholics and Protestants to be informed about, and particularly those which the author himself has so wretchedly marred and disgraced, not unfrequently to the confusion of his honourable employers."

CHAPTER TWENTY-THIRD.

DR. MILNER'S POSTSCRIPT TO HIS ADDRESS TO DR. BURGESS.—
TWO LETTERS ON MR. C. BUTLER'S HISTORICAL MEMOIRS OF
ENGLISH CATHOLICS.—VOTES OF THANKS TO DR. MILNER AT
CATHOLIC MEETINGS.—PETITIONS FOR UNQUALIFIED EMANCI-
PATION.—DEATH OF DR. MILNER'S VICAR-GENERAL, MR.
PERRY.—NEW BUILDING AT OSCOTT.—VISIT TO THE EARL
OF SHREWSBURY.—LETTERS OF DR. MILNER ON CATHOLIC
AFFAIRS, AND ABOUT STONYHURST COLLEGE.—CONFIRMA-
TIONS.—CONTROVERSY ABOUT DR. LINGARD'S HISTORY OF EN-
GLAND.

THE Address prefixed to DR. MILNER'S *End of Con-
troversy* had attracted the notice of Dr. Burgess, the
Protestant Bishop of St. David's, whom it personally
concerned ; but his only attempt to answer it was in
a short work, entitled "*Three Words on General
Thornton's Speech, and one Word on Dr. Milner's
End of Controversy.*" This gave occasion to DR.
MILNER to append a Postscript to a second edition of
his *Address*. In this Postscript, he exhibits fresh in-
stances of the Protestant's paradoxes and fickleness of
purpose, and exposes the true character of his "*Pro-
testants' Catechism,*" in a supposed address, as fol-
lows :—"You have here, good people, a new Catechism,
and *Three Words*, and *one word more*, in defence of
it, which I have just composed for your common use.
This Catechism will not perplex you with any articles
of belief, concerning God, or Christ, or Redemption,
or Grace ; nor will it incommode you with any ordi-
nances of the Commandments, the Sacraments, the

love of God and man, and the like : it requires nothing of you, but to adhere to your common Protestantism ; which essentially consists in two points ; first, in the abjuration of Popery, and the exclusion of Papists from all power, ecclesiastical or civil : and secondly, in holding that the worship of the Church of Rome is idolatrous ; for they, who do not hold this latter doctrine, are not Protestants, whatever they may profess to be."

In a letter of the vigilant DR. MILNER in the "*Orthodox Journal*" for March, 1819, signed with his own name, he reprobates an unbecoming toast given at the dinner of the Protestant Society of St. Patrick, which conveyed an indecent and irreligious meaning, though wrapped up in clean words. He then recapitulates the leading transactions in Catholic affairs for several years past, in order to induce the faithful to learn wisdom by past experience. He exhorts them to petition Parliament for such portion of *civil liberty* as the legislature is disposed to grant ; but by all means for the *continuance of religious liberty*. In the Postscript he says : " I observe that Mr. Charles Butler, in the second edition of his unfaithful Memoirs, just published, puts my name down as a member of the Board of his formation ; whereas he knows full well that I was twice turned out of it by public advertisement, and that I have refused to be taken again into it ; my conscience not permitting me to become a party to the many irreligious acts which have issued from it." He complains also of his putting down the names of the two Drs. Chisholm, Bishops in Scotland, who never belonged to it, and of asserting falsely that every priest in Britain is a member ; and says in conclusion : " These are but a small part of the falsehoods which I

shall have to expose, when my leisure will permit me to revise the lawyer's mischievous publication."

DR. MILNER'S Letter, mentioned at the end of the last chapter, though signed "VINDICATOR," was easily recognised as his writing, and was violently commented upon in the "*Catholic Gentleman's Magazine*" in a Review of Mr. Butler's "*Historical Memoirs*," which DR. MILNER had great reason to believe to be written by the author himself, who was indeed a great patron of the above periodical. DR. MILNER vindicated himself in a letter signed with his own name, in the "*Orthodox Journal*" for April, apologising, however, for one fault in his former Letter, where he blamed Mr. C. Butler for prefixing his own portrait to his work, with a sarcastic reflection on the natural defects in his countenance. "Thus far," he says, "I own I was in fault, that in blaming his preposterous vanity, I pointed at a natural defect in him, which he cannot help. This indiscretion, however, is not that which moves his bile; but my informing the public of what was known to great numbers, both in London and the country, that Mr. Butler had himself written a *Review* of his late favourite work, *Memoirs of the English Catholics*, and that he was on the point of publishing it." After defending what he had said of the flimsy and unsafe character of Mr. C. Butler's numerous works on religious subjects and on mystical theology, the Bishop disclaims any personal ill will against that gentleman: "I can forgive him all the mischief he has done or attempted to do me and the Catholic religion, if he would neither do, nor attempt to do the latter any more mischief; but, Sir, when I find him misrepresenting the whole history of English Catholics, and see him, in particular, glossing over his own

treacherous conduct in their regard, as he certainly does in his late faithless *Memoirs*, for the evident purpose of continuing the same game in their future religious concerns, I felt it my duty to guard my Catholic brethren against his farther intrigues, by directing their attention to those which he has already practised against them." The rest of the letter is an exposure of the false statement of Lord Nugent, on presenting a petition of certain Catholics to the House of Commons on the 4th of March, who was instructed to represent DR. MILNER, though he did not allude to him by name, as alone objecting to the restrictions and oppressions upon the Catholic religion and its clergy. "Certainly," he says, "the noble Lord will not subscribe to the principle of *enslaving* subjects, by way of *emancipating* them,—of *persecuting* them, by way of relieving them. Now, Mr. Editor, I aver that the noble Lord and the other members of the legislature will find, upon due inquiry, that of the five millions of Catholic subjects in our two islands, four millions, nine hundred and ninety-five thousand of them would refuse the most perfect civil emancipation at the price of the least change in their internal spiritual economy, not made by a competent ecclesiastical authority."

Meantime Dr. MILNER received the most gratifying proofs of the confidence of the great body of Catholics. A numerous Meeting of them at Manchester on the 7th March, respectfully solicited his advice how to proceed in petitioning Parliament; and having received his recommendation, prepared their petition on the principles which he laid down; and at an adjourned meeting on the 14th they passed a vote of thanks to DR. MILNER, "that upright and efficient supporter of the Catholic cause." A respectable meeting

of Catholics of London and Westminster also took place on the 5th of April, and resolved : "That the thanks of this meeting are eminently due, and hereby given to the RIGHT REV. DR. MILNER, for his political conduct and writings, and for his invariable defence of the Catholic faith ; and that this resolution be conveyed to him by the present chairman." In his answer to this vote of thanks, the Bishop said that he had recently received letters from the leading Bishops of Ireland, assuring him that they adhered to their published resolutions, and that if they had taken no fresh measures of late, it was merely because they saw no particular danger to their Churches, and because they did not know what more they could do than they had already done for their security. A petition for total and *unqualified* emancipation was sent up to Parliament from Liverpool, signed by 4,300 Catholics ; and DR. MILNER drew up a petition for the Catholics of Wolverhampton, Birmingham, and the neighbourhood, which was signed by 1,134 Catholics, praying that no acts for their relief might be accompanied with any degradation or change of their faith, or ecclesiastical discipline. This petition was presented by Mr. G. Bennett to the House of Commons, and by the Earl of Donoughmore to the House of Lords. A public meeting of the Catholics of Manchester on the 26th of April also agreed to a petition to Parliament for similar unqualified emancipation, free from any lay interference in their religious concerns ; and at the same time resolved : "That this meeting is impressed with the liveliest feelings of gratitude to the RIGHT REV. DR. MILNER, for his vigilance in support of the integrity of our religion."

DR. MILNER suffered a great loss this year in the

death of his venerable Vicar-General, the Rev. John Perry, which took place at his mission at Sedgley, near Wolverhampton, on the 8th of May. He was nearly 80 years of age, and had been the pastor of the congregation at Wolverhampton before he removed to Sedgley, and began that mission. It has been mentioned in the early part of this biography, that Mr. Perry had at first joined those priests, who were known as the "*Staffordshire Clergy*," but he very soon retracted his signature, and his sentiments were so satisfactory to DR. MILNER, that on his becoming Bishop, he appointed him his Vicar-General, and ever afterwards placed entire confidence in him. He was also the Bishop's ordinary confessor. He was a man of great piety, and unwearied zeal, humble, mortified and laborious. The writer remembers his frequent visits to Sedgley Park, and his truly apostolic and edifying appearance. He was always ardently attached to DR. MILNER, and must have early conceived a high opinion of his character; for when asked—when the District was vacant, and it was doubtful whether Dr. Poynter or DR. MILNER would be appointed to it,—whether he would prefer a St. Francis of Sales, or a St. Charles Borromeo, he answered with his well known zeal and impetuosity: "St. Charles Borromeo!" The funeral sermon for Mr. Perry was preached by the Rev. F. Martyn. It gave a rapid, but faithful sketch of the life, character and labours of the deceased: "Was he not," said the preacher, "a faithful follower of his crucified Master, bearing in his body the cross of Christ? Did not his very appearance declare his utter contempt of all worldly vanity, his disregard for the sentiments of worldlings, and his disengagement from earthly things? Was not his life for many years past

a faithful model of that penance, which he so strongly recommended to his flock ?” On the death of Mr. Perry, the Rev. Thomas Walsh was made Vicar-General for the whole District. DR. MILNER had two other Grand Vicars, one for the Northern parts, the Rev. George Beeston at Eastwell, and another for Norfolk and Suffolk, the Rev. Edward Beaumont, at Norwich.

In the summer of this year was commenced at St. Mary's College, Oscott, another building, forming a wing to the main portion of the college. It contained a large study place on the ground-floor, two apartments above for the Bishop, and over these a room for the philosophers, and two private rooms for upper students. This building afforded additional accommodation, which had been long wanted. The ambulacrum was continued along the main building, and also in front of this new wing. The Bishop was now lodged in two roomy apartments when he came to the college, instead of the one small room which he had hitherto occupied. These new rooms, however, were very plainly furnished ; for no man was a greater stranger to luxury in all its branches than BISHOP MILNER. Through life he exemplified the fine maxim of St. Bernard : “ Si mundum prædicas contemnendum, contemne tu prius, et ad id ipsum alias efficacius invitabis : da voci tuæ vocem virtutis, consonet vita verbis.”*

A Letter appeared in the *Orthodox Journal* for May, written by DR. MILNER, under the signature of “ A SOUTH BRITON,” making some very pertinent ob-

* If you preach that the world must be despised, despise it yourself first, and you will more effectually induce others to do the same : give to your voice the voice of power, let your life agree with your words. S. BERN. *Serm. ad Past.* T. 2.

servations on a Letter in the previous Number, signed GARONIUS. DR. MILNER'S object was to correct the false notions of that correspondent on the subject of the Pope's Letter to the Irish Bishops, on the *Veto*, and the Rescript of Quarantotti, of whom he says, that "being deceived by a series of most egregious falsehoods, sent from this country to the sly Scot, Macpherson, he sanctioned the famous Rescript; but, being better informed, laboured afterwards most earnestly to counteract its contents, and was honoured with the red hat by his Holiness." A short Letter from DR. MILNER also appeared in the same Journal for May, signed "PLAIN TRUTH." He contradicts a statement in the "*New Times*" newspaper by "a well known Catholic writer," that the *Fifth Resolution* was signed by all our Bishops. Of course he repeats the well known fact of his own refusal to sign it at the meeting of Feb. 1, 1810, and his having continued in all his publications since that period, to protest against it. "Therefore," he adds, "setting religion and conscience aside, I ask how can the man, who openly tells such a deliberate and notorious falsehood, lay claim to the title of a GENTLEMAN?" By the significant way in which the last word is introduced and printed, it is evident that he considered the writer in the newspaper to have been the chief originator and supporter of the "*Catholic GENTLEMAN'S Magazine*."

Charles, Earl of Shrewsbury, though opposed to DR. MILNER in some degree, on what may be termed Catholic politics, had no ill feeling against him; and in the summer of this year sent him a friendly invitation to visit him at Alton, if he should come into the neighbourhood, with the assurance that he should be glad to see him. The Bishop answered that he was

soon going to Caverswall Castle, and would take the opportunity of accepting his Lordship's invitation. Lord Shrewsbury's chaplain, the Rev. James Staples, met the Bishop at Caverswall, and conducted him to Alton. Mr. Staples rode on horseback, and DR. MILNER travelled, as usual, in his gig. On the road, near Cheadle, as they were coming down a steep part of the road upon loose gravel, the chaplain's horse fell, and he went over the horse's head, and lay on his back for some seconds, stunned with the fall, but soon got up and found himself unhurt. After dinner at Lord Shrewsbury's, Mr. Staples told the adventure, when DR. MILNER said: "Well, Sir, since you have mentioned the circumstance, which I did not intend to do, I may tell you that when you lay in the road, I stood up in my gig, and gave you conditional absolution, not knowing but what you were dying, or even dead." The next day, Mr. Staples proposed to him to visit Croxden Abbey, six or seven miles from Alton, with which the Bishop was much pleased, as quite accordant with his taste for antiquities. He said, however, that he knew but little of its history. A manuscript account of it was shown him by a person in the neighbourhood, which he read with much interest, but did not think it could be relied upon. A subsequent reference to Doomsday Book confirmed his own conjectures respecting the venerable ruin. As they returned to Alton, they came along a road with a deep ravine on one side, which the Bishop lost sight of, as he was talking on some interesting subject, so that he drove within a few inches of the precipice; but Mr. Staples, who rode in the gig with him, seized the reins and backed the horse. The Bishop, who never knew what fear was, very coolly observed that they should probably have gone

down the steep, if Mr. Staples had not stopped the horse.

In the autumn of the preceding year, 1818, a Memorial was presented to the Holy See in favour of the Jesuits' College at Stonyhurst, as a counterpoise to the misrepresentations of Sir John Cox Hippisley ; who, as it has been seen, threatened it with destruction. Rumours were now current in London, that Dr. Poynter had written to Rome that this Memorial was "a surreptitious document, with stolen signatures, and the contrivance of a few artful leaders of a cabal." DR. MILNER, under the signature of "A FRIEND TO STONYHURST," in the "*Orthodox Journal*" for May, suggested, as one who had signed that instrument with many others, that some gentleman should wait on Dr. Poynter, to ascertain whether he had really spoken, or written, as it was asserted. He quotes in the same Letter, the preamble of a Decree of the "Propaganda" relative to Stonyhurst, which recites, he says, "the complaints—but if not true, *the slanders*,—of the Vicars Apostolic,—perhaps only of Dr. Poynter, who often speaks for the rest,—against that celebrated establishment." The Decree referred to was issued August 9, 1813, and declares that the Vicars Apostolic have complained that the young ecclesiastics of Stonyhurst, when they have completed their studies, *do not proceed to their respective missions*, but remove to other parts of the country, or out of England altogether. This is all that DR. MILNER quotes, but it is proper to add, that the Decree ordains by the authority of his Holiness, that when the *alumni* have completed their studies, and have finished their eight years' service in the college, or sooner, if such services are not required, they shall be bound to return to their respective

missions, and in case of refusal, shall be recalled to obedience by the Vicars Apostolic, and compelled by canonical penalties. The Bishop only gives a translation of the first sentence ; but adds that he could furnish the original Latin of this curious document. As the reader may like to see it, the principal parts of the Decree are given below.*

DR. MILNER was, as usual, active in visiting and confirming, this year, in different parts of his District. In March, he confirmed at Bloxwich, and in May, at Wolverhampton. In June, at Birmingham, Oscott, Sedgley Park, Wooton and Coughton. In July, at Salford ; in August, at Foxcote, Brailes, Oxford, Overy, Britwell, Stonor, and Maple Durham ; and visited Enstone and Kiddington, and in September, at Hardwick.

In the early part of May, 1819, the first three volumes of the long expected "*History of England*," by Dr. Lingard, were published, which brought the

* "Plures delatæ sunt ab episcopis in Angliæ regno Vicariis Apostolicis querelæ, circa alumnos Collegii Ecclesiastici Stonyhurst, in comitatu Lancastriensi, qui emenso studiorum curriculo, non ad proprias missiones, ut par est, sed vel in alias Britanniae partes, vel etiam extra idem regnum sese conferunt, non sine magno uniuscujusque Vicariatus detrimento auctoritate a Sanctissimo Domino Nostro Pio P.P. VII. specialiter tributa decernitur et mandatur, ut ipsius Collegii alumni, postquam studiorum cursum expleverint, et octennium sui ministerii in eodem collegio præstandi, si aliquo ibi munere distineantur, illico autem post emensa studia, vel in ipso octennio, si ab omni officio vacent, ad suas quisque missiones redire omnino debeant, sub omnimoda dependentia ab Episcopis Vicariis Apostolicis loci ubi originem ducunt: si autem parere alumni renuerint, eos Vicarii Apostolici per censuras, et canonicas pœnas ad obedientiam revocare, et compellere possunt, quovis non obstante privilegio, aliisque in contrarium quibuscumque."

history down to the end of the reign of Henry VII. DR. MILNER wrote a Letter upon them in the "*Orthodox Journal*" for June, 1819. He first laments that since the days of Challoner and Alban Butler, most of those qualified to vindicate our holy religion from calumny and misrepresentation, have rather aided, or at least connived at it. He instances four of these: Rev. Joseph Berington, Rev. Dr. Geddes, Rev. J. C. Eustace, and Mr. Charles Butler. He goes on to say that he is far from placing Dr. Lingard in the list of the above-mentioned betrayers of religion, for to do this would be in opposition to his judgment as well as his sentiments. Alluding to his having recommended him, when a youth in his flock at Winchester, to be placed at Douay College, he adds that few individuals are more interested in thinking favourably of him than himself; but that Dr. Lingard has not fulfilled the expectations formed of his work: "he has not done justice to his own abilities and learning, any more than to the victorious merits of his subject: he has not sufficiently refuted the calumnies, nor dissipated the misrepresentations of.....Protestant or infidel writers; nor has he displayed the beauty of holiness, irradiating the doctrines and heroes of Catholicity.....In short the *History of England*, which has lately appeared,is not a *Catholic history*, such as our calumniated and depressed condition calls for."

DR. MILNER complains of Dr. Lingard, for saying that St. Germanus visited our island with *the concurrence* of Pope Celestine, whereas St. Prosper declares that he was sent as the Pope's *delegate*, "*vice tua*." Also for representing St. Germanus as *inflicting a severe punishment* on the invading Picts and Saxons, and the Britons as *rushing upon their adversaries*,

shouting Alleluia, whereas historians describe the victory as being bloodless, and *without the infliction of any punishment*, or any *rushing upon* the enemy, having been obtained by the blessing of God at the mere sound of Alleluia. He next adverts to the language of the historian with reference to St. Thomas of Canterbury, that "his opinions became tinged with *enthusiasm*, he indentified *his cause* with that of *God and the Church*: concession appeared to him like apostacy." And again, "that *in a moment of irritation*," he despatched the Pope's letters of suspension or excommunication against the Bishops of York, London, and Salisbury, so that they were publicly delivered to the Bishops. As DR. MILNER was not writing a regular review of the work, he instanced but one more passage, where the historian, having related the martyrdom of St. Thomas, speaks of him as "a martyr to what *he thought to be his duty*; the preservation of the *immunities of the Church*." He then observes in conclusion: "If this, Mr. Editor, is not sacrificing the cause of the Church in the person of one of its canonised martyrs,—whose cause, as Bossuet says, God himself has espoused by numerous miracles,—.....I know not what is. Prayer and pious reading, it should seem, made the saint an *enthusiast*, so far as to think that his cause was a just one! Either the Pope *had no right* to censure disorderly ecclesiastics, or St. Thomas *ought to have surrendered* his superior's letters, containing such censures into their hands..... The *cause itself*, for which the holy martyr died, was a *bad one*: and all that can be said for St. Thomas is, that he perished for what he *thought to be his duty*!"

This Letter produced one in the next *Orthodox Journal*, addressed directly to DR. MILNER, though his

Lordship's Letter had been signed only J.M. This came from an anonymous writer, adopting the signature of CANDIDUS, but evidently written under the direction of Dr. Lingard, and understood to have been the Rev. J. Fletcher. He abandons Dr. Geddes to the Bishop's censures, but calls upon him to declare by what authority he assumes to himself "the right of stigmatising as betrayers of their religion the ingenious historian of Abeilard (Berington), the amiable writer of the Classical Tour (Eustace), or the celebrated Catholic counsellor" (C. Butler). With respect to the errors of Rev. Jos. Berington, he reminds DR. M. that "he long ago retracted them all to the complete satisfaction of his ecclesiastical superior." With respect to the Rev. J. Eustace, he says he is not aware that his work contains anything contrary to the *strict tenets of the Catholic faith*; and that DR. M. has done that writer an injury which he is bound to repair; and he asks what right DR. M. has to judge another man's servant. As to Mr. C. Butler, "by whose offensive image," he says, "your mind seems to be perpetually haunted.....far from considering *him* as the *betrayer* of his religion, I am induced, on the contrary, by his exemplary forbearance, under the provocations he has experienced from the virulence of your pen, to contemplate him as the best promoter of its interests."

Treating next of the "*History of England*" by Lingard, "CANDIDUS" charges the Bishop with inconsistency, in accusing him of "having sacrificed the cause of the Church in the person of one of its canonised martyrs, because few individuals are more interested in thinking favourably of him, than DR. M. himself." The Bishop had said that the historian had not fulfilled the expectations he had formed of his

work. To this, CANDIDUS replies that his expectations were unreasonable, that it was not a book of controversy that he undertook, but a history of England. He passes over, he says, DR. M.'s "verbal criticisms on the word *concurrence*, &c.," because he thinks them "too trivial to deserve notice." But he says: "It is the feeling, however, of *enthusiasm* ascribed to Thomas a Becket, by the author of the history, which has provoked against the latter the utmost fury of your indignation.....Yet, what has he done? Why, he has only imputed to him an extraordinary ardour in the prosecution of a cause, which he conscientiously believed to be the cause of God."

It will readily be conceived that DR. MILNER was not slow to defend his former Letter. In the same *Journal*, for August, he answered it under the same initials, J. M. After alluding to the surprise which must be felt at the style of an anonymous writer in calling to account by name a Vicar Apostolic, he asks why that writer has not defended Dr. Geddes, as well as the other three objectionable writers. "For who was so powerfully supported by the party to which they all belonged, and particularly by the learned gentleman of the law?.....Did not the barrister concur in circulating some of the doctor's worst publications whilst he was living? Has he not volunteered a lapidary panegyric upon him, after his impenitent death? And has he not even published the last part of his censured translation of the Scriptures, which has seen the light, in defiance of this censure of the Vicars Apostolic?"

With regard to Mr. Berington, the Bishop refrains from saying anything as to the alleged satisfaction of his superior, "concerning which, however, much might

be said ;” but he observes that the writer in question has indeed signed several formal retractations of different errors in his publications : but asks, if he has adhered to any one of them. He is far, however, from charging Mr. Berington with the errors which he has retracted ; yet the works containing them are still quoted and commended by certain Catholics, as if they were the standards of orthodoxy.

DR. MILNER next adverts to the arrogant and declamatory tone, with which CANDIDUS challenges him to say, by what right he judges another man’s servant. He observes that it matters not whether that writer is, or is not aware “that the work of the Rev. tourist, who instead of gadding with Protestants (*Lord Brownlow*) through classical scenes, ought to have been teaching Irish Catholics their catechism, contains passages contrary to the *strict tenets of the Catholic faith*,” until he first proves his own creed to be orthodox, and secondly that he is qualified and authorised to judge : and even though the work should be exempt from positive errors against faith, yet the uncatholic and latitudinarian spirit which pervades it, renders it more dangerous, and censurable, than if it broached half-a-dozen open heresies. The Bishop then observes that in answer to the call of CANDIDUS to declare his authority for “stigmatising this amiable writer,” he might allege that the public writings and conduct of Catholics concerned all the Vicars Apostolic ; but he tells CANDIDUS what he seemed quite unaware of, that Mr. Eustace, after provoking the indignation of the Prelates of his native country, Ireland, came over to England, and settled in the Midland District, “where his behaviour,” says the Bishop, “was still more reprehensible ; for he not only laid aside the distinctive wor-

ship of his priesthood, in compliment, as he professed, to the liberality of the Protestant clergy, with whom he associated, but also permitted those, over whose religion he claimed an exclusive inspection, to frequent their service. This conduct was so notorious and offensive to real Catholics, that I was called upon by my brethren to use every means in my power to put a stop to it."

"As to the learned gentleman of the law," CANDIDUS had complained that the Bishop's mind was perpetually haunted by his image; to which DR. MILNER replies that "the mind of every faithful shepherd, who knows that the wolf is prowling round his fold, is haunted by the image of it," and collects from his encomium of Mr. C. Butler, that CANDIDUS himself must be a *Protesting Catholic Dissenter* or perhaps even the inventor of that schismatical denomination. Coming now to the main subject, that of Lingard's History, DR. MILNER maintains that CANDIDUS declaims without sufficient acquaintance with the cause. "For how does he know in what particular relation the historian's father may have stood with the Bishop? or even that in which the historian himself may stand? How does he know, for example, but that this able and learned writer may have been singled out by the Prelate from a crowd of his companions, and provided, by his zeal and laborious efforts, with those means of cultivating his superior talents which now do such ample justice to the Bishop's discernment; and this in the full hope and expectation that the whole of these talents would be devoted to the refutation of religious errors, and to the defence and service of the Church?" Here the Bishop alludes to the part which he took when at Winchester, in forwarding young

Lingard in his ecclesiastical studies. It has been already observed in this work, that he does not mean that he rendered him any pecuniary assistance, but that by his recommendation, and exertions, he procured for him the advantage of being sent to Douay College. On this ground, therefore, he argues that he had a right to expect more than the "History" had fulfilled. But he further contends that it was not unreasonable to expect from a missionary priest, bound by oath to labour to bring back the strayed sheep, that he should make use of the best opportunity which he was ever likely to meet with of doing so. The historian, he observes, might have done this without controversy, by merely noticing facts and authorities as they occur in his documents.

"The historian," he says, "seems to have as great a horror of miracles as any Protestant can possibly wish to find in him: hence he rejects the miraculous event at Winchester, and that other at Calne, in Wiltshire, in testimony of the divine approbation of the celibacy of the clergy, on the mere strength of his own assertion, and in opposition to Malmesbury, Osbern, and the other original authors." The Bishop says, however, that he cannot excuse the assertion of CANDIDUS that it is mere verbal criticism whether St. Germanus came to England by the Pope's legatine authority, *vice sua*, as St. Prosper asserts, or whether he came with the mere *concurrence* of the Pope; because the former is a demonstrative proof that the British Churches acknowledged the Pope's supremacy as early as 429; while the historian's account would represent the Pope merely as a co-equal Bishop, conformably to Protestant prejudices.

On the case of St. Thomas of Canterbury, DR.

MILNER first sets down the historian's own words, that "his opinions became *tinged with enthusiasm* ; he *identified his cause with that of God and the Church*"and became a "martyr to what *he deemed to be his duty*,—the preservation of the immunities of the Church." The Bishop observes upon this, that he died, not for the changeable *immunities* of the Church, but for *its divine and immutable jurisdiction*. He then gives the exposition of CANDIDUS, and determines the question by a reference to the faithful voice of the Church in the prayer for the saint's feast : "O God ! *for whose Church the glorious pontiff died* by the swords of the impious, &c." and declares that "by this language, and not by that of modern historians, or critics, true Catholics will form their ideas of St. Thomas, and of the cause for which he suffered."

CANDIDUS rejoined, and accused DR. MILNER of artfully attempting to invalidate his observation respecting Mr. Berington's having retracted to the satisfaction of his superior, by adding that "much might be said concerning it," and yet refraining from saying any thing. This elicited more than CANDIDUS expected, as will be seen presently. He charges DR. MILNER with not attempting to justify his allegation against Mr. Eustace of having deviated from the strict tenets of the Catholic faith ; and observes that the Bishop's jurisdiction over him does not extend beyond the grave. In reply to the Bishop's inference from his defence of Mr. C. Butler, that CANDIDUS was himself a *Protesting Catholic Dissenter*, or perhaps the inventor of that schismatical denomination, he also draws his own inference that the Bishop, unable to answer, has resorted to the use of scurrilous and abusive language. On the mission of St. Germanus, he

acknowledges that St. Prosper states him to have been sent by Pope Celestine : but he informs DR. M. that "Constantius, the contemporary author of the life of St. Germanus, Paulus Diaconus, Freculph, Venerable Bede, Erric and Odo of Vienna, all declare positively that the application was made by the Britons to the Prelates of the Gauls, who assembled in council, and sent the two missionaries." Baronius, he says, as abridged by Spondanus, to reconcile St. Prosper's account with that of the other historians, says it might have happened that the Pope approved of the person whom the Synod chose for the mission, or that he left the choice to the Bishops of Gaul. So CANDIDUS pronounces it folly to say that by using the word *concurrency*, Lingard has destroyed the proof that the British Church acknowledged the Pope, for "the assertion of Prosper is no proof, since it is opposed by so many other testimonies." He defends the historian from DR. MILNER's imputation of rejecting the miraculous events at Winchester and Calne, by alleging that he rejects them precisely because they were unknown to the ancient authorities.

DR. MILNER, in the "*Orthodox Journal*" for November, proceeded to sum up the merits of the controversy between CANDIDUS and himself, in a communication signed "JUDEX." He justly reprov'd his opponent for departing from the established rules of decorum in addressing a Vicar Apostolic by name, while concealing his own name, and still more for questioning his divine right to pronounce as a judge of doctrine and a guardian of religion. As CANDIDUS had found fault with the Bishop for refraining from saying anything concerning the satisfaction given by Mr. Berington to his Bishop ; and also for saying that he had not ad-

hered to his retractations, DR. MILNER now evidently states a great deal more than CANDIDUS expected, or relished. He shows that in 1792, the Vicars Apostolic censured many errors extracted from Mr. Berington's "*State and Behaviour*," "*History of Abeilard*," and "*Letters to Hawkins*," and even condemned one of them as *heretical*. Mr. Berington was suspended in the London District, where he had resided from May, 1793. After some years he made "a sort of *illusory* retraction," and was restored by Dr. Douglass. The illusion being discovered, he was again suspended till he signed a more ample retraction February 13, 1801. But that he did not adhere to this, any more than to the former, is manifest from his published Letter to the Rev. John Evans, and still more from the erroneous formulary of "*Catholic Principles*," which he re-published with fresh errors in 1815, under the title of the "*Faith of Catholics*."

As to the objections of CANDIDUS to the condemnation of Mr. Eustace, DR. MILNER maintains that his latitudinarian and un-Catholic work is a fit subject of condemnation for every Bishop, and proceeds to quote certain well-known passages from the "*Classical Tour*," which he says he has no doubt, if reduced to a proper theological form, and submitted to ecclesiastical authority, would be condemned, respectively, as "insinuations of heresy, scandalous, schismatical, and the prevailing inducements to the indifferency and irreligion of the times."

Respecting St. Germanus, DR. MILNER grants that several ancient writers say nothing about the Pope's commission to him; "but," he says, "does any one of them deny that St. Germanus bore the Pope's commission? And is there a shadow of an opposition between

their account and that of St. Prosper? Certainly not, as Usher himself allows. Besides this, J. M. proved that St. Germanus exercised high acts of legatine power, so far as to constitute St. Dubritius the first metropolitan of Wales, as all British records and authors, down to Giraldus, testify." CANDIDUS had observed that Lingard rejected the two miracles at Winchester and Calne, "because they were unknown to the most ancient authors." DR. MILNER asks if there is a more ancient writer of the life of St. Dunstan than his contemporary Osbern.

CANDIDUS appealed in the Number for January following against the summing up of JUDEX. He maintained that Mr. Berington's explanation must have been satisfactory, respecting Dr. Poynter's objections to the "*Faith of Catholics*," since the work circulates uncensored in the London District. He attempts to defend the passages from Mr. Eustace, by representing him as expressing, not his own views, but those of *every candid and consistent Protestant*. He reminds JUDEX that Osbern was not a contemporary of St. Dunstan, but flourished almost a century after his death, and that Osbern's account is given on the authority of certain Saxon documents, which, according to Eadmer, were rejected by some critics, on account of their opposition, in several instances, to known historic facts. In a Postscript, CANDIDUS adverts to an article in the previous Number of the Journal, signed NARRATOR, and no doubt written by DR. MILNER, which stated that it was well known to all late travellers in Italy and to their friends, that Mr. Eustace, when on his death-bed at Naples in 1815, "bitterly bewailed to all his friends who visited him the erroneous and irreligious tendency of several passages in

the publication, confessing that vanity had betrayed him into them, contrary to his real principles." This statement CANDIDUS unceremoniously dismisses as unworthy of credit. Yet it has been very generally credited, and is corroborated by another statement by the late Monsignor Weedall, as follows : " A highly respectable ecclesiastic, still alive (1832), took the liberty of remonstrating with Mr. Eustace, amongst other things, for the sentiments he had recorded on the miracle of St. Januarius. ' How can you,' said he to him, ' how can you, a simple priest, presume to bring a charge against so many respectable Prelates and clergy, every one of whom is as incapable of fraud as yourself?' ' I see,' replied Mr. Eustace, ' that I was wrong ; but I am preparing another edition of my work, and I hope that on that point, *and on some others*, you and the public will be contented with me.' " * The Letters of CANDIDUS were written ably and with moderation : he was evidently an intimate friend of Dr. Lingard's ; but if his defence of him should appear to any one just, such a person would do well to read a masterly article on that part of his History which relates to St. Thomas of Canterbury, in the "*Dublin Review*" for June, 1855, of which the following extract will exhibit the spirit and power. Quoting Lingard, CANDIDUS says : " Information of this design (to search him on his landing and take from him the Pope's letters) reached him, and in a *moment of irritation he despatched them before himself* by a trusty messenger, by whom they were publicly delivered to the Bishops in the presence of their attendants. It was a *precipitate and unfortunate measure*, and probably the occa-

* " Catholic Magazine," 1832, p. 97.

sion of the catastrophe which followed." "That is to say," observes the writer in the *Review*, "the publication, by a sainted Prelate, of Papal excommunications against Bishops, who had basely betrayed the Church, was a 'precipitate and unfortunate measure,' only owing to 'irritation,' and which caused the 'catastrophe which followed'—that is, the *murder*, which the Church deemed *martyrdom*, of the saint whom she canonized. So that in Dr. Lingard's opinion a saint's martyrdom may be the result of 'irritation and precipitation,' and of a measure arising from human feelings of anger! This is certainly a view against which we protest, but still more indignantly against the misstatement of matters of fact which it embodies."

So does the humble writer of these pages protest; and so did his father and teacher, the illustrious MILNER. Soon after the appearance of the entire work, he came into the room where a volume of it was lying which belonged to the Rev. Walter Blount. He took up the book to see what it was, and immediately shut it and laid it down, saying, "It's a bad book, Sir: only calculated to confirm Protestants in their errors."

A paper found in DR. MILNER's handwriting, after his death, contains the following notes, evidently for stricture, or censure. The references given applied to the quarto edition of Dr. Lingard's History; but for the convenience of the reader, they are adapted here to the edition in 13 vols. octavo, by Baldwin and Cradock, 1838:

Vol. VI. p. 97. "Under his protection the Wittemberg professor," &c.

————— p. 107. "They had only to ascend their pulpits," &c.

Vol. VIII. p. 136. "But to add to his affliction," &c.

*———— p. 192. "They were the protomartyrs of the reformed Church of England."

———— p. 195. "There he (Ridley) had the weakness to betray his conscience by conforming to the ancient worship."

———— p. 263. "Barlow, the deprived Bishop of Bath, and Hodgkins, once suffragan of Bedford, who had both been consecrated according to the Catholic pontifical," &c.

Upon the Note in Lingard, G. p. 379, referring to the above, DR. MILNER writes in a tone of censure thus: "Barlow truly consecrated, and, of course, Parker."

———— p. 149. At the same time it must be owned that the answers which six of them gave to the queries were far from satisfactory," &c.

CHAPTER TWENTY-FOURTH.

DR. MILNER'S SENTIMENTS AND PRACTICE ON MARRIAGES IN PROTESTANT CHURCHES.—HIS ADMIRATION OF A CATHOLIC FREE PRESS.—CIRCULAR TO HIS CLERGY AGAINST RADICALISM.—LETTER TO A GENERAL VICAR AGAINST THE "PRINCIPLES."—HIS BRIEF SUMMARY OF THE H. SCRIPTURES.—DEATH OF REV. THOMAS POTTS.—CATHOLIC SCRIPTURAL CATECHISM.—LARGE ORDINATION BY DR. MILNER.—REMONSTRANCE OF THREE VICARS APOSTOLIC TO THE HOLY SEE.—BRIEF IN CONSEQUENCE, REVOKING THE DECREE IN FAVOUR OF THE PRESIDENT OF STONYHURST.—LETTER FROM ROME FORBIDDING DR. MILNER TO WRITE IN THE "ORTHODOX JOURNAL."—CONFIRMATIONS AND ORDINATION.—DR. MILNER'S "SUPPLEMENTARY MEMOIRS."

A LETTER had appeared in a newspaper, "*The New Times*," signed P., on the important subject of Catholic marriages, in which the writer asserted that the Vicars Apostolic had decided that there was no *participation in spirituals* with Protestants, when Catholics were married by a Protestant clergyman, according to the ritual of the Church of England. Against this, DR. MILNER formally protested in the "*Orthodox Journal*" for June in this year, 1819. "I have in my possession," he said, "abundant documents to show that the truly venerable Apostolic Vicars who governed our Church, when the Marriage Act passed, Bishop Challoner, Bishop Hornyold, Bishop Walton, Bishop James Talbot, &c., considered the ceremonial in question, when the *whole of it* takes place, as a real *participatio in sacris*, and that, when this ceremony takes place *in the first instance* (according to the

advice of certain modern divines), in the Established Church, that a *sacrilege* is committed. Conformably with this doctrine, when I consulted one of the above-named Prelates, more than forty years ago, what I was to do with a Catholic couple, who, after being married in a Protestant church, presented themselves to be remarried by me—he answered, ‘ You have nothing to do with them, except in the tribunal of Penance.’” He proves that such marriages are real marriages, and *acts highly spiritual*. “ In fact, one part of the transaction consists in the parties kneeling down at the Protestant altar, before the Protestant bishop, priest, or deacon, vested in his surplice and tippet, and in this situation, receiving from him the proper Catholic *nuptial benediction*. This, Sir, is not a bare *communicatio in sacris*, it is also a formal avowal of *spiritualis jurisdictio* in the Protestant clergyman.” He reminds the writer, P., that he has never relaxed in his efforts, since he has been a Vicar Apostolic, to procure an alteration of the Act of Parliament, always representing it as a greater grievance to religion than all the other penal laws put together. DR. MILNER always held and inculcated to his clergy the same doctrine and practice. He was consulted in October of this same year on the subject by one of his clergy, the Rev. John Jones, on the mission at Hassop, and he answered in the following words : “ In case a couple have been married in any manner whatever—the Canon of the Council of Trent in this matter not having been published in England—it is to be considered a *valid contract*, though not a sacrament. Of course the *matter* for a *sacramental marriage*, namely, a valid contract, is wanting, this having been forestalled: and therefore a sacrament cannot take place. Hence, there is nothing for a

priest to do but to say to them : You have been guilty of a sin, in neglecting the sacramental grace, which you must repent of, and confess. For the rest, you have entered into a valid contract, and must be as faithful to one another as if I myself had married you. Such has been the uniform language and practice of our predecessors, the Hornyolds and the Challoners ; and such of course is my system which agrees with that of Benedict XIV. *De Synodo Diœces.* and of Pius VI. in his Letter to the Bishop of Luçon."

DR. MILNER was so disgusted at the virulent invectives discharged against the Catholic Church, and the horrid calumnies perpetually uttered against our holy faith and its ministers, that he felt great satisfaction in the establishment of a free Catholic press, and wrote a short Letter in the "*Orthodox Journal*" for August, signed "P. C., A CONSTANT READER," expressing his admiration of that monthly publication.

DR. MILNER wrote a very important Letter to a General Vicar of his District, dated Wolverhampton, October 14th, 1819, which afterwards appeared in his "*Supplementary Memoirs*" as *Appendix A.* He printed it, and circulated it among his clergy at the time ; as it contained serious matter for their instruction. It was written in consequence of Mr. Charles Butler having, in three several works, proclaimed the treatise known as "*Roman Catholic Principles*" to be "a just and fair exposition of the Roman Catholic creed ;" in direct opposition to the authoritative censure of that formulary by DR. MILNER, to whose District he professed to belong, from the fact of his estate being in Lincolnshire. The Bishop in this Letter gives the history of this formulary, and the objections to it on the part of the Vicars Apostolic and the

Scotch Bishop Hay : he instances one proposition from it which the English Vicars Apostolic in 1792 condemned even as *heretical*. He refutes Mr. Butler's assertion that Bishop Hornyold "gave a partial edition of the 'Principles ;'" the fact being that Bishop H. merely "denied three or four vulgar charges against Catholics, in terms partly resembling the corresponding articles in that formulary." DR. MILNER proceeds thus : "As Mr. Butler, of the Midland District, is pleased to play the theologian, and to contradict the official declarations of his Bishop, I shall expect that, on the sight of this Letter, which I shall take an early opportunity of publishing, he will answer the following positive objections against his *clear and accurate exposition of the Roman Catholic creed*, as he proclaims it to be, in opposition to that Bishop's censure." Of this authoritative summons, however, Mr. Butler took no notice, but republished the "*Principles*" again in the third edition of his *Memoirs* in 1822 : and though DR. MILNER in this Letter proceeded to censure, and give ample reasons for censuring several propositions of the "*Principles*," Mr. Butler attempted no answer to them in public, and laid no answer before DR. MILNER, but defended himself only in a private Memorial in 1823 to Cardinal Consalvi, which DR. MILNER was never allowed to see. This Memorial will be noticed in its proper place later on. It needs only be added here, that DR. MILNER says at the conclusion of this Letter : "I declare under correction of the Catholic Church and the Holy See, that the said treatise is *inaccurate and censurable in many respects :.....*moreover that it is my earnest desire, that such persons of the clergy as may be possessed of, or have control over any copy or copies of the above-mentioned works (Be-

rington's '*Reflections addressed to the Rev. J. Hawkins,*' and Berington and Kirk's '*Faith of Catholics*') would insert a note or memorandum in them, containing the present official judgment and sentence."

The country was, in the latter part of the year 1819, violently agitated by political parties, and radicalism and infidelity had grown to an alarming height, which seriously threatened the public tranquillity. DR. MILNER issued a Circular Letter to his clergy, dated October 28th, to point out their duty in the dangerous state of affairs. He observes of the kingdom in this circular, that "the present is a critical and awful moment for its tranquillity," that the public mind is agitated and inflamed; and that some designing individuals are prepared to take advantage of it, by driving the multitude to the most fatal excesses; and that the clergy in this state of things are bound to do their duty, by guarding their flocks from the spreading infection of turbulency and revolution. He declares that the clergy ought to convince their flocks, among other truths, "that every revolutionary or disorganising measure of the people must increase their distress and sufferings in a tenfold degree." Public abuses and grievances have, no doubt, existed, and do exist, but it is practically impossible wholly to exclude these from any government; and the clergy may well call upon their people to consider whether "it is likely that the professed reformers of the present day would, if they got power into their hands, prove themselves more free from human passions than those personages are, whom they criminate; and may prove to them from history, that no revolutionary or disorganising movements can be effected in a settled government, without infinitely multiplying and aggravating the

abuses, which they seem intended to rectify....But, after all, dear brethren, the principal motive which we ought to impress on the minds of our Catholic flocks, for withdrawing themselves from tumultuous assemblies, and illegal measures of every kind is, that it is their bounden duty to do so, as faithful subjects of the legitimate government which protects us, and to which we have pledged our allegiance by solemn oaths." This he proceeds to prove by the example of our Blessed Saviour and the doctrines of his inspired Apostles. He added a Postscript, in which he cautioned the clergy, and through them "the Catholics of the fifteen counties of the Midland District, against signing any resolution, petition, or address, in which the interests of our holy religion are concerned, *without a saving clause for its integrity and safety.*" He expresses his apprehensions that the next Bill for Emancipation will be drawn up on the plan of "the last irreligious and tyrannical Bill, rejected by Parliament, and condemned by each of the four Vicars Apostolic—a Bill of pains and penalties! a Bill of schism and persecution . . . Many sincere Catholics," he adds, "signed the *Fifth Resolution* of 1810, as a mere conciliatory compliment, whereas three years afterwards it was found to have produced the above-mentioned schismatical and persecuting Bill."

DR. MILNER had been requested by some of the Irish Bishops to draw up an abridgment of the Holy Scriptures for the use of schools ; and the indefatigable Prelate, in the midst of his many other labours, found time to comply with this request, and had finished it by the month of July in this year. It was published in November following, in octavo size, and afterwards in a duodecimo edition for the use of schools.

He was ever disinterested and generous with his publications, never on any occasion having received a farthing for any of them, valuable as many of them were. Indeed he declared in his Letters to the "*Statesman*" newspaper in 1810, that he was hundreds of pounds out of pocket by his works.* His new work he not only freely presented to Mr. Andrews, who printed it, but engaged to take a hundred copies, and pay for them at the trade price. The work was entitled: "*A brief Summary of the History and Doctrine of the Holy Scriptures.*" He himself described it as "longer than Bishop Challoner's Abstract, and not so long as Mr. Reeve's work on the same subject." His great friend, the Rev. Thomas White, one of his successors at Winchester, spoke of it as "a good work for schools, more lively than Royaumont, translated by Reeve, and having more of comment than Bishop Challoner's." The Preface treats of the Word of God, written and unwritten—the proper use of the written Word,—the fatal consequences of private interpretation, which, he observes, "at the present day are so numerous, so irreconcilable, and respectively so defenceless, that they have been, as it were, forced to enter into a general compromise of error, on the single condition of an increased diligence in reading the bare text of the Bible: a certain prognostic of the decline of the Christian revelation itself among them: the Bible Societies lead, by a straight and short way, to Socinianism and Deism. The work," he adds, "is particularly intended to supersede the use of heterodox abridgments and unfaithful translations of them in Catholic schools and families." This "*Summary*"

* See these Letters published in a volume, p. 29.

is comprised in two Parts, embracing respectively the Books of the Old and New Testaments. The distinguishing feature of it is the frequent introduction of the very words of the sacred text, which renders it so much more interesting and satisfactory than if the bare history had been given. The Second Part opens with a well managed abridgment of the Life of our Blessed Saviour, taken from the four evangelists, under the several heads of the miracles, doctrine, ordinances, precepts, parables, sufferings, death, resurrection, and ascension of our Lord.

In condensing the mysterious Book of the Apocalypse, the Bishop only partially follows the arrangement of the venerable "Pastorini," Bishop Walmesley. He thus classes the ages of the Church's duration. The first is the age of *Pagan persecution*: the second, that of *Heretical dissension*: the third, of *Barbaric desolation*: the fourth, of *Mahometan desolation*: the fifth, of *Protestant destruction*: the sixth, of *Irreligion and Revolution*: the seventh, of *The last Judgment and Eternity*. The Bishop very cautiously and judiciously observes of the sixth age, of *Irreligion and Revolution*: "As these symbols appear to relate to events which are not yet accomplished, it is impossible to form any but loose conjectures upon them. Nevertheless, we have witnessed that the age of *Irreligion* has been ushered in by a general concussion throughout the continent.....The mountains and islands have been moved out of their places by the revolutions which have taken place: and the kings and princes have hidden themselves by the death of some of them, and the flight of others. During this period the King and Queen of France have been beheaded; one King of Sweden has been shot, and another deposed; an

Emperor of Russia has been strangled ; the life of our own Sovereign has been repeatedly attempted ; and the respective Kings or princes of Naples, Spain, Portugal, Rome, Tuscany, Sardinia, Denmark, Russia, Prussia, and Austria, have been stripped of the whole, or a great part of their dominions. Such has been the beginning of this our age, but its trumpet and vial seem to announce more dreadful calamities at the termination of it." It is upwards of forty years since the above was written : but the Bishop's apprehensions have so far been only too fatally verified ; much that he has recorded of his time would be sadly applicable to our own ; but who can foresee what calamities are yet before us ! Let us pray that God may shorten the evil days that threaten us, for the sake of his elect.

The Rev. Thomas Potts, President of St. Mary's College, Oscott, whose seizure with paralysis was mentioned above in Chapter Seventeenth, died on the 5th of December, 1819, in the 66th year of his age. He was buried with great honour and solemnity in the vault underneath the sacristy of the college chapel. DR. MILNER followed the corpse as chief mourner, in his pontificals, and a very eloquent and effective discourse was delivered on the occasion by the Rev. Henry Weedall.

It is probable that when writing his "*Brief Summary of the Holy Scriptures*," and especially the Preface on the Word of God, DR. MILNER conceived the idea of drawing up the short catechism, which he published early in the year following. It was called "*The Catholic Scriptural Catechism*," and its object was to teach the doctrine of the Catholic Church on the Word of God, both written and unwritten. Thus

this great and learned Prelate, who so short a time before had published an elaborate work of controversy in three volumes, now descended to teach wisdom to little ones in a penny catechism. But he had well learned, like the great apostle, to become all to all, and to refuse no labour, however humble, for promoting the conversion and salvation of souls.

DR. MILNER held a large Ordination at St. Mary's College, Oscott, on the 23rd, 24th, and 25th days of February, 1820, during which he conferred the Minor Orders on five ecclesiastical students of the College, ordained four sub-deacons, three deacons, and three priests, though all these were not of his own District. One of the three priests was Rev. Wm. Foley, and another, the writer of this biography. Late on the same day, when the writer was going to bed, the Bishop came and tapped at his door. On being admitted, he apologised in the kindest manner for intruding, as he said, at so unseasonable an hour, but observed that he did so, because he was going away early the next morning. After several sweet and paternal words of encouragement, he said : " I believe, Sir, you would like to remain at the College for the present: so I intend you to be what I was myself at first, *a jobber*, that is, without any fixed mission. You shall still live here, and do duty on Sundays and Holidays at Stourbridge ; I hereby give you the usual missionary faculties, and if you will get one of the printed forms from Mr. Walsh, I will fill it up and sign it for you in the morning before I leave. So good night, and God bless you, Sir," extending his hand and giving his blessing. Thus did the writer receive his commission and faculties from the venerable MILNER, on the very day of his ordination, and they were given *usque ad revoca-*

tionem. On the 17th of March, DR. MILNER ordained another priest, the Rev. James Duckett ; and on the 28th April, another, the Rev. Charles Jones, at Cresswell.

It was observed above, that of those promoted to Holy Orders by DR. MILNER in February, all did not belong to his District. One of these was the Rev. George Lacy, whom he ordained, as he himself has recorded, "at the presentation of the Rev. Charles Plowden, President of the Pontifical College of Stonyhurst, in virtue of a decree of the See Apostolic (*vi decreti Apostolici*)."

The reader will at once perceive that DR. MILNER and Mr. C. Plowden proceeded in this case upon the Decree which had been obtained of the Pro-prefect of Propaganda, Cardinal de Somaglia, under date of Dec. 14th, 1818, as recorded above in Chapter Twenty-first. Now this Decree did not become known to the other three Vicars Apostolic till the month of August, 1819. They then found that it had been represented to the Holy See that they had refused to ordain any persons from Stonyhurst ; whereas they had been always willing to ordain them *titulo missionis*, though not *titulo paupertatis*, considering that they were not actually members of a religious Order, the Society of Jesus not having been restored in England. They further observed that the aforesaid Decree was in favour of the President, not as the superior of a religious Order, but as the head of a Pontifical College ; whereas the members of such a college must, according to the universal discipline of the Church, be ordained for the mission, *titulo missionis*. The three Vicars Apostolic also considered that in a matter so materially affecting their rights, they should have been consulted and their opinions heard. They

therefore, in conjunction with the Vicars Apostolic of Scotland, sent a respectful remonstrance to the Pope, dated October 30, 1819, which was answered by a Brief from his Holiness Pius VII., addressed to the Vicars Apostolic of England and Scotland, dated April 18, 1820. His Holiness therein expresses his surprise that the other Vicars Apostolic should not have been informed of the intention to petition for the Decree in favour of the President of Stonyhurst, and that it should have been obtained surreptitiously and inconsiderately ; and declares that having seriously and maturely considered the matter, he has determined to satisfy the demands of the Bishops ; and accordingly he revokes the Decree of December 14, 1818, and declares it null and of no effect, and that the privileges of the College of Stonyhurst shall be recalled to those limits within which they were included previously to the said Decree,* and restricted to them. His Holiness further informs the Bishops that he commands the Congregation of "*Propaganda*" that when a petition is presented for any changes, such petition shall not be referred in future to his Holiness, till the said Congregation shall have sought the opinions of the Vicars Apostolic upon it. In conformity with this Brief of his Holiness, and to secure the due observance of it, a Letter was sent to the President of Stonyhurst,

* "Omnibus serio matureque perpensis expostulationibus vestris, venerabiles fratres, satisfacere decrevimus.....memoratum decretum...auctoritate Apostolica qua fungimur, penitus infirmamus, nullumque et irritum tenore præsentium declaramus, decernentes præterea ut gratiæ et concessiones, quæ.....ejusdem Collegii præsidii impertitiæ fuerunt, intra eos limites revocentur et contineantur, quibusconcludebantur antequam enuntiatum decretum fieret, etc."—*Documenta ad Miss. Cath. in Anglia spectantia.*—Romæ, 1824.

Rev. Charles Plowden, dated 29th of April, 1820, from Cardinal Fontana, Prefect of "Propaganda," stating that as the Decree of the 14th of December, 1818, had produced ill effects, and caused grievous complaints from the Vicars Apostolic, as being an infringement of their authority and jurisdiction, the Pope had revoked it, and declared it null and void, and the President is exhorted and admonished to obey the pontifical mandate.* The revocation of the said Decree was also signified to DR. MILNER, in a Letter from Cardinal Fontana, dated April 29th, 1820. The Rev. Charles Plowden upon this proceeded to Rome, and endeavoured to induce the Pope to rescind, or modify his late decision ; but he laboured in vain. His Holiness positively refused ; and when the matter was pressed on him very strongly, he said, with great firmness and energy, "*Quod scripsi, scripsi.*" After staying eight months at Rome, Mr. C. Plowden was returning home, but died suddenly at Jougne on the 13th of June, 1821. A previous Rescript of the 18th of April, 1820, had been sent from Cardinal Consalvi to Dr. Poynter, by command of the Pope, authorising him to make known to his Majesty's ministers that whereas the civil Power refused to receive and acknowledge the Society of Jesus in England, the said Society is to be considered as not restored here, although it be so far restored in general, that if the Government should be willing to admit it, there should be no

* "Cum perspectum fuerit Decretum a S. Congregatione latum die 14 Decembris anni 1818,.....noxios peperisse effectus, gravesque excitasse querelas Vicariorum Apostolicorum, qui suam auctoritatem ac jurisdictionem eo Decreto læsam, atqui minutam esse senserunt,.....SS. Dominus Noster Pius PP. VII. præfatum Decretum Apostolica sua auctoritate revocavit, irritumque esse voluit, etc."—*Decreta*, ut supra.

need of any special grant for its reception in England.*

“Minus pie vivis, si minus persecutionem tuleris,” says St. Gregory the Great ;† and thus, to perfect the virtue of the illustrious MILNER, he had to endure much opposition, many trials and frequent persecution. A very severe trial fell upon him at this time. The reader has had abundant proofs that he was a frequent correspondent of a monthly publication, begun in the year 1813, under the title of the “*Orthodox Journal*.” He did not always sign his communications with his own name ; but the present writer is so well acquainted with his style, that he has been able to point out, and notice in the preceding pages every one of DR. MILNER’S articles. Indeed they were recognized at the time by many, however disguised under feigned signatures. In these articles, he spoke out with that plainness and freedom which ever distinguished him ; and was often severe and unsparing in his denunciations of those whom he conscientiously considered to be working insidiously and dangerously against the real interests of religion, and the true Catholic cause. In fact, no pastor was more vigilant than Bishop MILNER ; and it was because he was so, that he set himself resolutely to combat enemies whom he saw, but whom

* “Universam rem Sanctissimo Domino exposui, qui me Amplitudini tuæ ea quæ sequuntur rescribere jussit.....Amplitudo tua Regis ministris poterit declarare, Societatem Jesu in Anglia, cum civilis Potestas eidem recipiendæ ac revocandæ repugnet, nondum restitutam censeri, quamvis generatim ita restituta sit, ut si gubernium illam admittere vellet, opus non esset peculiari Apostolica concessionem ut eadem Societas in Anglia reciperetur.”—*Decreta*, p. 10.

† The less persecution you suffer, the less piously you live.—*Ep.* 1. 6.

others, less vigilant, either did not perceive, or had not courage to pursue. He exactly fulfilled the injunction of that model of episcopal zeal and firmness, the great St. Ambrose, which doubtless he had often deeply considered. “Canes muti reprobantur in Scripturis, unde et tu disce vocem tuam exercere pro Christo; quando ovile Ecclesiæ incursant lupi, disce in ore tuo verbum tenere, ne quasi mutus canis commissam tibi Ecclesiæ custodiam quodam prævaricationis silentio deseruisse videaris.”*—S. AMBROS. in *Ps.* cxviii.

Such plain speaking could not fail to give umbrage, particularly to some who fell under the Bishop's censures; and accordingly strong representations were made against him to the Holy See, and also against the “*Orthodox Journal*,” from which certain extracts were sent to Rome, in support of the allegations brought forward. In consequence of these complaints, His Holiness was induced to order the Prefect of “*Propaganda*” to address a Letter to DR. MILNER, dated April 29, 1820. The concluding paragraph of this Letter informed him of the revocation of the Decree of December 14, 1818, and has been already referred to: the preceding portion will now be detailed. The Letter expresses the uneasiness with which his Holiness and the “*Propaganda*” have learnt the circulation in England of a periodical called the “*Orthodox Journal*,” which is most calculated, it says, to perpetuate dissensions among the Catholics of Great

* Dumb dogs are reprov'd in the Scriptures, wherefore learn thou also to raise up thy voice for Christ; when wolves attack the sheepfold of the Church, learn to have the word ready in thy mouth, lest like a dumb dog thou shouldst appear to have deserted the care of the Church committed to thee, by a kind of silence of prævarication.

Britain :—that the said *Journal*, with the greatest temerity, grievously blackens by detractions and abuse, and often even by enormous calumnies, the reputation of several Catholics, of the Vicars Apostolic themselves, and even of ministers of the Holy See :—that the said *Journal* contains many articles bearing DR. MILNER'S name, and that it is publicly known that he is one of its chief supporters, and writers, and supplies the editor with many contributions. The Letter expresses surprise that a Vicar Apostolic should dare to sow discord, trample upon the honour of sacred ministers, eminent for their piety, learning and dignity, and excite the Catholic people against the nobility, who deserve honour for their generosity in assisting our missions. The reader will behold with surprise these most extraordinary charges against DR. MILNER ; and be still more astonished at the sentence pronounced upon him in consequence. The document proceeds to declare it to be the will and command of his Holiness, that he shall take no part in future in the said *Journal*, directly or indirectly ; shall in no way promote or patronize it, nor contribute any matter or arguments to it, much less afford it any assistance ; and this he must promptly and fully obey, under pain of being removed from his Vicariate.*

* This document is altogether so extraordinary, that it is very important to place before the reader the original of its principal portions :

“ Non sine magna tum Summi Pontificis, tum sacræ hujus Congregationis molestia compertum est, periodicum quoddam Diarium in Anglia circumire, sub titulo ‘*Orthodox Journal*,’ quo quidem nihil aptius ad fovenda, ac perpetuanda dissidia inter Magnæ Britanniae Catholicos illud accedit, quod summa temeritate, detractionibus atque conviciis imo immanibus sæpe calumniis, plurium Catholicorum, ipsorumque Vicariorum Apostolicorum,

That DR. MILNER must have felt that he had been accused to the Holy See unjustly, will be the conviction of every one acquainted with his real character and principles, and familiar with his writings : and that he *did* feel this, is certain from his own words in a private letter to the editor of the condemned "*Orthodox Journal*:" "I am forbidden by Rome, under severe threats (*however unjustly*), from contributing a word, or suggestion to "*The Orthodox Journal*;" though I am still at liberty, as I conceive, to aid Mr. Andrews in a different kind of publication." How this affair was viewed by those, who by their intimate knowledge of DR. MILNER and of the object and character of his writings, were best qualified to

imo et Ministrorum Sanctæ Sedis fama gravissime denigratur. Quod autem Beatissimum Patrem et Eminentissimos Patres vehementius anxio, ac indignatione quadam affecit, ex eo potissime oritur, quod Diarium istud plures articulos continet qui palam Amplitudinis tuæ nomen præ se ferunt, et pervulgata res est, te unum ex potissimis ejusdem promotoribus atque auctoribus esse, qui editori materias large suppeditas. Nobis persuadere vix possumus, quomodo Vicarius Apostolicus, . . . sui immemor ministerii, discordias disseminare audeat, sacrorum Ministrorum honorem conculcare, qui sua pietate, doctrina ac dignitate in clero præfulgent, populumque Catholicum excitare adversus procures nobili loco natos, qui non minus conditione sua, quam generositate, qua missionibus opitulantur, omni debent affici honore, atque observantia, . . . et quoniam editiones in Anglia liberæ sunt, neque abominabile istud Diarium suppressi potest, vult tamen Sanctitas sua, tibi in virtute sanctæ obedientiæ, quam summo Ecclesiæ capiti præstare debes, jubet, ac præcipit, ne Amplitudo tua ullam amplius in posterum directe, vel indirecte, partem in eodem Diario suscipiat; non illud ullo modo promoveat, ac patrocinetur, non illi materiam, vel argumenta, vel multo minus operam quamque præbeat. Haud equidem dubito, quin Amplitudo tua promptam ac plenam Sanctissimi D. N. mandato obedientiam sit præstitura; ne ipsa in casu inobedientiæ cogatur etc."—*Decreta*, p. 15.

judge, may be gathered from a letter of the Rev. Thomas White, of which the following is an extract: "Thus by means of *misrepresentation* and *political influence* is DR. MILNER, who for near forty years has used the weapon of his pen in defence of truth, and waged an honourable war against the enemies of religion, required to throw away his arms, and retire from the field of battle, covered with laurels, which he had plucked from the brows of his adversaries, but rewarded by those, in whose cause he has been exposed, with disapprobation and reproof, instead of applause and gratitude." The opposition to him at this time, however, was so strong, that he seemed to expect his dismissal, and was quite prepared for it. Sometimes, indeed, he alluded to the probability of such a contingency; as he did in a letter to the writer of these pages, dated September 20, 1820, where he said: "For my own part, if I am dismissed from my Apostolic Vicarship by Cardinal Consalvi, to gratify Mr. Charles Butler and his ministerial friends, I shall be glad to take the situation of Norwich."

DR. MILNER might have appealed from his severe sentence, to the justice and paternal consideration of the holy Father, and could have easily vindicated himself from the grievous charges brought against him; he might have published his case, and engaged strong sympathy in his favour, as the victim of false accusation and persecution; but he bore his humiliation in silence, made no complaint, and so completely concealed the treatment which he had experienced, that those about him, and in constant intercourse with him, had but a very imperfect knowledge of what had happened.

He attended as usual with all his wonted pastoral

zeal and energy to his episcopal duties, and administered Confirmation this year in May, at Sedgley Park ; in July, at Harvington, Cresswell, Aston and Walsall ; in August, at Hassop, Wingerworth, Keddestone and Derby ; and in October, at Kiddington, Overthorp, Wootton and Grafton. On the 23rd of August, he ordained another priest, the Rev. John Brownlow.

Pursuing his meritorious career, through "good report and evil report," he published in July another very important work, his "*Supplementary Memoirs of English Catholics, addressed to Charles Butler, Esq., author of the Historical Memoirs of the English Catholics.*" It will be remembered that in some notices of Mr. Butler's work in the "*Orthodox Journal*," DR. MILNER had signified his intention to publish a more extensive review of it, as soon as he could find sufficient lesiure. He regretted that such a work should have been written so early, and especially by one who had been so intimately concerned in Catholic affairs as Mr. C. Butler ; for "few readers can estimate with impartiality the transactions in which they themselves, their relatives, or friends have borne a part"* Still, he contends, that where one party is bent on recording "a defective and false account of contemporary events, it would become a duty incumbent on the other to publish a full and true history of them," and this more especially where the interests and truths of religion are concerned. DR. MILNER considered Mr. Butler's work as a covert apology for the measures in which he and his friends had been engaged during the thirty years of his direction of Catholic affairs ; and that it was calculated to produce a fatal effect on

* "*Supp. Memoirs*," Prefatory Address, p. iv.

the still subsisting contest between policy and religion. Therefore he considered himself imperiously called upon to furnish the present "*Supplement*" to the growing editions of the "*Historical Memoirs*." If any scandal should arise, he declares that those who have rendered the exposure necessary must be answerable for it ; quoting the following nervous passage of St. Bernard : " Cum carpuntur vitia et inde scandalum oriatur, ipse sibi scandali causa est qui facit quod argui debet, non qui arguit. Denique non sum cautior in verbo nec circumspectior in sensu, illo qui ait : *Melius est ut scandalum oriatur, quam ut veritas relinquatur.*"* St. Bernard alludes here to a sentence of St. Gregory the Great in his 7th Homily on Ezechiel : " Utilius nasci permittitur scandalum, quam quod veritas relinquatur." As DR. MILNER entered upon his task with great reluctance, so he resolves to pursue it with the greatest regard for honourable persons of the Catholic body, and determines to " suppress many interesting circumstances relative to the cause he is bound to espouse, when these are not necessary to its vindication ; and in his quotations from the letters he means to make use of, he will suppress the names of the writers of them, and every circumstance, as far as this is possible, which can lead to a knowledge of them."

After the copious references already made in these pages to this work of DR. MILNER, it cannot be requisite here to dwell upon it at any length. It is, however,

* When vices are reproved, and scandal thence arises, he is the cause of scandal to himself who does what must be reproved, not he who reproveth. After all, I am neither more cautious in word, nor more circumspect in sense, than he who says : *It is better that scandal should arise, than that truth should be abandoned.* ST. BERNARD to the Abbot Suger.

a book of very great importance, without which, indeed, no correct knowledge could have been gained of the real transactions of a most eventful period of our history. It is divided into two Parts. The first embraces the history of Catholic affairs in England from the Reformation to the year 1803; and the second commences with the agitation of the *Veto*, and ends at the year 1818, when Blanchardism was extinguished. What particularly grieved DR. MILNER, was the ambiguous character of Mr. Butler's "*Memoirs*;" the loose way in which he speaks of the Reformation, the divorce of Henry VIII., "the Pope's encroachments on the Sovereign and Church of England, and his abuse of his spiritual power," which might well lead a reader to doubt whether the author was a Catholic or a Protestant. Yet DR. MILNER shows every disposition to favour him; for he says, "it may be safely affirmed that the uncertainty in question consists more in the language than in the mind of the historiographer; and that it is to promote his views of the Catholic cause, that he thus compromises with the prejudices of the Protestants."* In like manner, the Bishop observes, that though Mr. Butler does not profess to argue himself in favour of the Oath of Supremacy; he must be conscious that by adducing the arguments of other professing Catholics for it, "he is thereby diminishing the horror which Catholics in general have entertained of it, and furnishing the ambitious and avaricious among them with pretexts for taking it."† DR. MILNER proceeds to examine the various pretensions in favour of the Oath of Supremacy, and then

* "Supp. Mem.," p. 3.

† Ibid., p. 8.

gives Mr. Butler's own impressions on the subject, the obvious tendency of which he denounces. He next explains the origin and tendency of the *indirect* temporal power of the Pope, and defends the martyred priests of England against Mr. Butler's imputations. He exposes that gentleman's preference of bad materials in the affair of the Gunpowder Plot, where "unable to meet the strong arguments which our faithful advocates have adduced to vindicate us from the most odious charge ever brought against us, our modern Catholic barrister tries, at least, to invalidate them, and appears on the whole, to have taken a brief against us, rather than for us."*

DR. MILNER visits with merited censure Mr. Butler's statements on the Oath of Allegiance of James I. ; defends against him the loyalty of Catholics in the reigns of the Charleses and James II. ; opposing his false statements of the *lenity* of William III., of whose treatment of Catholics he asks : " If this be *lenity* we may ask what is *cruelty* ?" and so comes to the first Act for our relief under George III., and exposes its consequences in the falling away of several of the Catholic nobility and gentry from their religion, and the liberties taken by others with its doctrine, discipline, and authority. " The sequel of his work," he observes, " will furnish too many proofs of this worldly spirit in several Catholics ; but particularly in their secretary and director (Mr. C. Butler), with some of his lay associates and clergymen." This brings him to the formation of the first Catholic Committee in 1783, and to those regular details of Catholic affairs by which the venerable author corrects the misstatements, and

* " Sup. Mem.," p. 24.

supplies the studied omissions of the author of the "*Historical Memoirs*."

As already observed, the contents of these "*Supplementary Memoirs*" by DR. MILNER have been already so fully developed in the preceding pages of this biography, that it will suffice to sum up in few words the general character of the work. It is most useful and important, and indeed essential for every one who desires to form a correct and connected view of the various transactions of English Catholics, more particularly from the latter part of the last century to the year 1818. Mr. C. Butler's "*Memoirs*" are throughout partial and defective. Many important matters he glosses over, relates with provoking brevity only, or altogether conceals. It is, therefore, absolutely necessary to study DR. MILNER's "*Supplementary Memoirs*," to arrive at a proper understanding of many very important transactions. They were undertaken by their venerable author from a sense of duty ; and were written with dignified freedom ; yet without warmth or asperity, with the evident love of truth, and in the spirit of Christian charity.

CHAPTER TWENTY-FIFTH.

UNUSUAL NUMBER OF PRIESTS ORDAINED BY DR. MILNER IN 1820.—MR. C. BUTLER'S OPINION OF THE SUPPLEMENTARY MEMOIRS. — HE PUBLISHES DR. POYNTER'S APOLOGETICAL EPISTLE.—DR. MILNER'S ADDITIONAL NOTES TO HIS SUPPLEMENTARY MEMOIRS, AND REMARKS TO THE EDITOR OF THE APOLOGETICAL EPISTLE.—MR. PLUNKETT'S BILLS.—DR. MILNER'S PETITION AGAINST THEM.—HIS LETTER OF THANKS TO MR. WILBERFORCE.—HIS THEOLOGICAL JUDGMENT ON THE BILLS.—HIS LETTER ON THE USE OF THE PAX.—CONFIRMATIONS.—CLERGY MEETING.—ORDINATION.—DR. MILNER VISITS IRELAND.—FORM OF OATHS AGREED TO AT MAYNOOTH BY THE IRISH BISHOPS.—VISITS SCOTLAND.

THIS year, 1820, had been fertile in the supply of priests for the Midland District. On the 21st of September, DR. MILNER had the satisfaction to ordain two more, the Rev. Michael Trovell, and the Rev. George Jinks. These completed the number of seven priests ordained in one year, for a single District, a number unprecedented in the annals of our Mission. But this could not fail to be considered at the time, and must be here emphatically recorded as happy evidence of the flourishing state of the episcopal seminary of St. Mary's, at Oscott, as well as of the wise and zealous administration of the District, by the intrepid and indefatigable MILNER. While his enemies feared, envied, and calumniated him, his own clergy idolised him, his people loved and venerated him, and all who really knew him, admired and esteemed him as the undaunted champion of religion, and a model of the episcopal character.

DR. MILNER, when staying at Oscott College for a few days, as he so often did, in the month of August in this year, shortly after the publication of his "*Supplementary Memoirs*," mentioned that Mr. Charles Butler had said of that work, that it was an insipid and uninteresting thing, as would appear on comparing it with his own "*Historical Memoirs*." He declared, however, that the Bishop should have reason to repent of its publication. Mr. C. Butler complained that the Bishop had spoken of him harshly, whereas he had always spoken of DR. M. favourably. DR. MILNER observed that from all this, it did not appear that Mr. Butler had found his work so very insipid.

As the "*Apologetical Epistle*" of Dr. Poynter, which had hitherto been withheld, was published soon after this, in or about November, by Mr. C. Butler, DR. MILNER considered the publication of that document as the execution of the threat that he should repent of his "*Supplementary Memoirs*." He observed that it was a poor piece of spite ; but added that he should answer the "*Apologetical Epistle*," sparing Dr. Poynter, however, as much as possible. That excellent Prelate himself regretted the publication, as placing him in antagonism with DR. MILNER. He wrote to a friend, saying that he did not know how Mr. Butler became possessed of this *Epistle* ; but that he supposed that he considered it a public document, with which he was at liberty to do as he pleased. He added that certain notes of reference to his authorities were omitted. These, Mr. Butler said, he had not been able to procure. Dr. Poynter, however, left the publication to its fate, depending, as he said, on the truth of the statements which it contained.

DR. MILNER seemed to hesitate whether to answer the "*Apologetical Epistle*," or not. Though at one time he said, as related above, that he should answer it, sparing Dr. Poynter, however, as much as possible ; at another, when a person observed to him that he ought to answer it, as being the most formidable piece that had appeared against him, he merely replied : "Do you think so, Sir ? I don't think it requires any answer." The *Epistle* in reality was not new to him, having been written by Dr. Poynter at Rome in 1815, and presented to the "Propaganda," as already detailed in Chapter Sixteenth, to the observations at which place the reader is referred. He probably considered that he had again and again virtually refuted this *Epistle*, which chiefly turns on the affair of the *Fifth Resolution*, in his various publications, and articles in periodicals ; and as the four Vicars Apostolic were now happily agreed, and acting harmoniously together, he was unwilling to resuscitate old grievances by any direct notice of this document. He contented himself, therefore, with printing about twenty pages of additional matter, to be added to his "*Supplementary Memoirs*" under the following title : "*Additional Notes to Supplementary Memoirs of English Catholics : with some Remarks addressed to the Editor of a late Publication entitled, an Apologetical Epistle to Card. Litta, &c.—By the R. Rev. J. Milner, D.D., F.S.A. London, 1821.*" Among these notes one especially merits attention. It refers to Robert Edward Lord Petre, stating on the authority of an honourable personage who had communicated the facts to him, that "Lord Petre, who died in 1801, did, before his death, express his deep sorrow for every act and writing, inconsistent with his faith and religious duty, into

which he had fallen in the management of Catholic affairs, and that he caused all the papers in his possession, of that nature, to be burnt in his presence." This, DR. MILNER says, he feels "an indescribable pleasure in recording."*

The Remarks to Mr. C. Butler, as the editor of the "*Apologetical Epistle*," though brief, are exceedingly pungent and appropriate. The Bishop enumerates some of its grosser falsehoods. He elsewhere indeed described it as "a gross and self-refuting libel."† First, he says, "it is false that the *Fifth Resolution* was *that of the ENGLISH CATHOLICS*." He proves this from Mr. Butler's own account of its first formation, from the fact of its having been adopted at a meeting of only about 100 Catholics—"for I counted them," he says, "not 200, as you affirm in the Epistle, including those who did not vote at all, and those who voted against it;" and from the report of it in Mr. C. Butler's hired paper, "*The Press*," which denied it to have been the act of the *English Catholics*.

Again, he says, it is utterly false that this Resolution was understood on both sides to have no relation to the vote of the Irish Prelates against the Veto, Sept. 14, 1808; which he proves from Mr. Butler's own words, and Lord Grenville's celebrated Letter. Without following the writer of the *Epistle* into the mazes of his logic, DR. MILNER says he will defy Mr. Butler to deny that the *Fifth Resolution* contains this unlawful proposition: *We Catholics will cheerfully concur to secure the Protestant religion.*‡ He next refutes once again what he had refuted so many times before,

* "Additional Notes," p. 333.

† Letter to the Clergy, 1823, p. 5.

‡ "Remarks," p. 340.

the falsehood of his answering a noble Lord (Clifford), and others at the meeting, that the Resolution *might be signed with a safe conscience*. He exposes some other false statements in the *Epistle*, particularly that Dr. Douglass expressly declared to his coadjutor, Dr. Poynter, that he wished him not to do anything in his place, or name ; whereas, says DR. MILNER, "he (Dr. P.) positively answered my question : whether he acted for Bishop Douglass, by affirming that *he did*." As to the denial in the *Epistle* that there was any connexion between the *Fifth Resolution* and the irreligious Bill of 1813, DR. MILNER mentions, among other things, that in 1815 Dr. Poynter exerted his utmost abilities to persuade Cardinal Litta into this opinion, but laboured in vain ; as the Cardinal himself told DR. MILNER. As the "*Apologetical Epistle*" asserts that DR. MILNER has done the greatest injury, by his writings, to the whole Catholic body in Great Britain, the Bishop contents himself with saying : " Would to God that each one of my brethren, and you, Sir, likewise, enjoyed as much of the real esteem and respect of the Catholic body, English as well as Irish, great as well as little, and even of most of those whom I have been forced to withstand, as I am conscious, and have proof of my possessing."

In conclusion, he feelingly exhorts Mr. Butler in these words : " Think of your pious father and saint-like uncle (Rev. Alban Butler), and henceforward employ your talents, natural and acquired, in protecting, not in subjugating the Church to which you belong." DR. MILNER finishes with stating his reasons for objecting to, and refusing to sign in the course of the last summer a petition to Parliament, containing an oath and a declaration deeply affecting the doctrine

and discipline of the Church. The oath was called the *Civil Sword Oath*, because it denied the authority of any foreign Prelate to use the civil power in this realm in any matter or cause spiritual or ecclesiastical. To deny *any* part of the civil power to the Church and the foreign Prelate, the Pope, "is to recognize," says DR. MILNER, "the validity of those numberless unlawful marriages, and to deny the authority of the Church in matrimonial cases, on which denial the Council of Trent pronounces an anathema."

DR. MILNER addressed his remarks on the Epistle to Mr. Charles Butler; because that gentleman, by adopting and publishing it, had made it his own: and also from a sincere desire to spare the real writer of it, Dr. Poynter. But in this, as in all his other writings against Mr. C. Butler, the good Prelate was not influenced by a grain of personal ill-will against that gentleman, but by an urgent sense of duty. He was indeed always ready to acknowledge Mr. Butler's merits, when he could do so with a safe conscience. Thus in his "*Supplementary Memoirs*," he exculpates him from actually holding the false views which he puts forward; and on the subject of James II. he says: "The defence set up in the '*Memoirs*' for the upright and betrayed James II. is generous, and does honour to its author."* In a private letter also to the writer of these pages, written November 18, 1820, he informs him with evident pleasure, that he is assured that Mr. C. Butler, in conjunction with Dr. Lingard, is preparing to refute Dr. Philpotts, Dr. Townsend and perhaps Mr. Blanco White.

Two Bills were introduced into the House of Com-

* "*Sup. Mem.*," p. 39.

mons on the 2nd of March, 1821, by Mr. Plunkett ; one for the removal of the disqualifications of Catholics, and the other, to regulate the intercourse of our clergy with Rome. On the second reading on the 16th of March, a petition was presented by Mr. Wilberforce, which had been drawn up by DR. MILNER, and signed by himself and the Catholic clergy and laity of Staffordshire and Warwickshire, to the number of 911 persons. This petition expressed grief and dismay at the Bills before Parliament, as containing articles contrary to their religious belief and obligations : it declared that the petitioners could not take the oath of supremacy, even under the explanation of Queen Elizabeth, for in disclaiming the actual ministry of God's Word and the sacraments, she ever claimed to be the only source of spiritual jurisdiction, by which bishops and priests exercise it. Also that they could not swear not to correspond on subjects of religion without permission of the civil power, with the Pope, or persons holding spiritual authority from him.

DR. MILNER wrote and published a "*Letter of Thanks to William Wilberforce, Esq., M.P.*," which began thus : "Permit me, in the name of my Roman Catholic neighbours, as well as in my own name, to return you the overflowing homage of grateful hearts for your kindness, in making known to our representatives in Parliament our painful and agonizing sentiments at the prospect of the Bills, which, for the sake of affording them civil relief, threaten to overwhelm them with religious persecution." He declares that the petition which the Hon. gentleman had presented expressed the sentiments of the 911 persons whose names were affixed to it, as well as of the vast majority of Catholics, and that if a fortnight's more leisure

could have been had, the number of names in the Midland District alone would have been increased tenfold. He observes that the 37th Article of the Church of England attributes to the Crown "the chief government of all estates in this realm, whether they be ecclesiastical or civil, *in all causes*;" and that therefore no room is left to the Pope for any power, however spiritual. He shows that our obedience to our Church in matters of religious discipline does in several instances conflict with the laws of the State, and he specifies some of these; as marriages of priests, which the law would sanction, and the Church would annul; as also marriages of cousins, and of parties divorced. He carefully informs Mr. Wilberforce that the other Vicars Apostolic, as well as himself, had expressly condemned the proposed Bill of 1813. In a Postscript to this Letter, DR. MILNER makes the important observation, that it is impossible to devise stronger terms of true and full obedience to the King and the laws, *in all civil concerns*, than are employed in the Oath of 1791, which Catholics have actually taken; but that if the object at present is, to transfer any part of the spiritual authority of our Church to the Crown, we must one and all forfeit our lives rather than surrender it. He prays God that the Legislature may never sully its honour by falsehoods so notorious as are contained in the preamble of the proposed Bill, such as: "His Majesty's Roman Catholic subjects have been *at all times* ready and desirous to take the said Oaths of Allegiance and Abjuration;" and that "it appears from the injunction of Queen Elizabeth, &c., that such disclaimer (of the Pope's jurisdiction) was originally meant only to extend to such as was incompatible with civil duty and allegiance."

BUT DR. MILNER apprehended so much evil from Mr. Plunkett's bills, that he had drawn up and published a little before, on a single sheet, "*The theological Judgment of the Catholic Divines of the Midland District on the two Bills pending in Parliament.*" This was a very important document. It set forth that Catholics could never take the *Oath of Supremacy*, which had always been considered as the *precise act of abjuring their religion*: and that the injunction of Elizabeth does not remove the difficulty; because she barely disclaims the *actual exercise of the ministry*, claiming at the same time the entire, supreme, spiritual jurisdiction within her dominions. It declares that though we, in the Oath of 1791, have abjured "the doctrine and position that princes, excommunicated or deprived by the Pope...may be deposed or murdered by their subjects," yet it is unlawful for a Catholic to condemn the mere deposing doctrine as *damnable and heretical*. The rest of the document censures the second of Mr. Plunkett's Bills, and especially the intended ecclesiastical commissioner, and revision of rescripts from the Holy See, which had been recently condemned in the Pope's Letter from Genoa, as a violation of the *divinely constituted spiritual supremacy* of the Holy See. This document was dated from Wolverhampton, March 13, 1821; and though it bore only his own signature, and those of the two priests of the place, the Rev. Walter Blount, and the Rev. William Benson, yet it was well known to speak the sentiments of his clergy in general. He used to express his abhorrence of these Bills in the strongest terms. For instance, he declared at Oscott, while they were pending, that he conceived himself bound to submit to be hanged on a lamp-post, rather than to take

the proposed Oath. It pleased God, however, to deliver us from the impending danger. The Bill indeed passed the House of Commons on the 2nd of April, by a majority of 19 ; but it was thrown out by the Lords by a majority of 39 votes.

In his favourite pursuit of antiquarian subjects, when the graver studies and duties of his sacred profession afforded him leisure, DR. MILNER contributed various Articles to the London Society of Antiquaries, of which he was a member. One of these was in the form of a Letter to Henry Ellis, Esq., accompanying an ancient *Pax*, which he sent for the inspection of his learned brethren of that Society. The Letter is dated March 21, 1821, and contains an interesting account of the origin of the instrument called the *Pax*, the manner of using it, and the cause of its discontinuance. This Letter was published in the 20th Volume of the "*Archæologia*," and was reprinted in the "*Catholic Miscellany*" for July, 1824.

In May, DR. MILNER gave Confirmation at Birmingham, and at Oscott College, and in June, at Blackladies, for that congregation, and also for Longbich. On the 5th of June he held the triennial Meeting of the Clergy at Wolverhampton, which was attended by 35 priests of his District. After the *Veni Creator* and Litany of Loretto had been sung, the Bishop addressed the clergy with great earnestness and animation. He reminded them of the great losses sustained since the last meeting by the deaths of his late Vicar-General, Rev. John Perry ; of his Grand Vicar for Norfolk and Suffolk, Rev. Edward Beaumont ; of the zealous and indefatigable promoter of the Seminary at Oscott, the Rev. John Quick, and

of its learned and pious President, Rev. Thomas Potts. He also mentioned the recent death of the Vicar Apostolic of the Northern District, Dr. William Gibson, which took place June 2nd ; and desired all to unite in reciting the *De Profundis* twice over with him for the repose of their souls, and those of all benefactors and brethren, which was done accordingly.

The Bishop then exhorted all to zeal and punctuality in praying for deceased benefactors, and in promoting the good of the Seminary, especially by a prudent choice of subjects for it. He exhorted them to assiduity in attending to the instruction of their people, especially the children, in visiting the sick, and in frequently and devoutly celebrating Mass. He inculcated daily meditation and annual retreats.

He produced the plan of his *Societas Libera*, with the Indulgences annexed to it by his Holiness, and invited those who had not yet joined it, to become members. He next brought forward his pamphlet on "*Devotion to the Sacred Heart of Jesus*," and exhorted the clergy to invite their people to practise that devotion. He also admonished them to keep lists of their flocks, that they might see from time to time who required assistance, and how to assist them : also to endeavour to lead all to perfection by meditation, &c. He read a MS. letter of Bishop Giffard to his clergy. He exhorted all to prepare for death, first by attending to their spiritual concerns, and next to their temporal affairs, to make their wills, those especially who held money belonging to others ; and in these to show their gratitude to their mother, the Church : also to leave furniture for their successors.

The Bishop spoke also of the termination of the

Blanchardist schism, and of our escape from the late schismatical Bill. He then invited any one to ask any questions. The *Observanda* was read with Bishop Giffard's, *alias* Bishop Witham's Letter : and the Psalm *Laudate Dominum* sung in conclusion.

This was the last meeting of the clergy held at the Bishop's House at Wolverhampton ; it having been agreed that the meetings should be held annually thenceforth, and at Sedgley Park. The good Bishop was particularly cheerful and kind to every one ; the dinner passed off with the greatest hilarity and gratification : several songs were sung, particularly a favourite German song by the Rev. Francis Bishop, of Heythrop. He had sung this at the clergy meetings for several years ; and as from his great age he was not likely to survive long, the present writer was desired to pay attention to the song, and learn it, that it might be preserved. He did so, and learned it so completely, that he was able to sing it the following day for Dr. MILNER, with whom he dined at Oscott. The good Bishop expressed his surprise, saying : " I can't understand, Sir, how you could learn that song by only once hearing it : why I have heard it over and over again, and don't know a word of it !" It was fortunate that it was thus preserved ; for poor Mr. Bishop did not live to sing it again : he died on the 26th of November following. On the 18th of June, Dr. MILNER ordained the Rev. Edward Daniel priest, in the chapel at Aston Hall ; this gentleman having gone through his whole course at the little seminary of Cresswell.

Dr. MILNER confirmed at Wolverhampton four students from Sedgley Park, on the 20th of June, and the next day set out for Ireland, to consult with the Prelates assembled at Maynooth, about an orthodox

and proper form of oath to be proposed on any future application to Parliament for relief. He met there the four Archbishops, and five Bishops, and found that they entirely agreed with him. A form of oath was settled on that occasion ; and DR. MILNER went on to Cork, and returned home on the 16th of July. Soon after his return, he printed on a folio sheet the form of oath agreed upon. The first two clauses of the preamble were taken from Mr. Plunkett's late Bill ; and the oath was chiefly composed of that in the Act of 1791, and in that of 1793, the latter having been passed for the relief of the Irish Catholics. There was a second form of oath to be taken by Catholic Bishops and clergy ; and it was notified in conclusion, that " though the ten assembled Prelates, in approving of the present formularies, spoke and acted for themselves alone, yet they generally expressed their conviction that the same will be approved of and subscribed by the rest of their episcopal brethren, throughout Ireland, whenever it shall be laid before them. Thus sanctioned, it is confidently hoped that these formularies will prove a guide and rule to the Catholic laity and their parliamentary friends in framing and supporting any future Bill of Emancipation."

In a few days this indefatigable Prelate was out again on what he used to term his Northern visitation. He confirmed at Nottingham on the 5th of August. There was living in that town at the time a scandalous French priest named Trochet, who had actually married, but continued to attend the Catholic chapel to hear mass. DR. MILNER wrote him a letter of earnest expostulation, and reminded him of the miserable and untimely deaths of several other fallen priests. He wept, but had not courage to extricate himself from

his sinful life. At length, in the beginning of December, 1822, he was struck with paralysis, he acknowledged his crime to the pastor of Nottingham, the Rev. Mr. Demasures, and promised to do what might be required of him; but before he could receive the sacraments, he had a second attack, and his wretched partner took care that the priest should not see him again before his death. During the month of August, DR. MILNER gave Confirmation at Newark, Lincoln, Sixhills, Osgodby, and Worksop.

On the 16th of August, he went to confer on the business of the form of oath, with Bishop Smith at Durham, and Bishop Cameron at Edinburgh. Both promised to his satisfaction, and he found the clergy of Scotland, as well as those of England, well affected. He visited Glasgow and Greenock, and returned by sea to Liverpool. On the 25th of August he attended the meeting of the clergy of Lancashire, held at Preston. He then visited Stonyhurst College, and went by Manchester and Sheffield to Worksop. He confirmed one person there on the 1st of September, and gave Confirmation at Spinkhill on the 2nd, returning by Derby and Oscott to Wolverhampton, where he arrived on the 4th of September. On the 1st of October died the Rev. Joseph Birch, President of Sedgley Park, at Bristol, at the early age of forty-five. DR. MILNER appointed the Rev. Walter Blount to succeed him at Sedgley Park.

CHAPTER TWENTY-SIXTH.

DR. MILNER'S HEALTH.—HE SUFFERS FROM LACRYMAL FISTULA.—
CONDEMNATION OF THE OATH OF THE LATE BILL IN LENTEN
PASTORAL.—ARTICLES IN THE CATHOLIC MISCELLANY BY DR.
MILNER.—CLERGY MEETING: CENSURE OF MR. C. BUTLER.—
MEMORIAL OF THAT GENTLEMAN TO CARDINAL FONTANA.—
ANSWER RECEIVED BY HIM FROM CARDINAL CONSALVI.

DR. MILNER'S health had been generally good ; but a year or two before this time, he had been troubled with a lacrymal fistula, or weeping eye, in the inward corner of one eye, which disfigured his face, and was very painful. He did not heed it for some time, and seemed not at all aware of its nature. He applied lunar caustic, which blackened the place, and disfigured him much more. Sometimes he put on a patch of black court plaster, as the moisture from the eye gave him great annoyance. This went on for some time, till at last he resolved to undergo an operation, which was performed by two able surgeons at Wolverhampton. He bore it so immoveably, that the operator asked him if he felt no pain, being somewhat alarmed at the apparent insensibility of the diseased organ. The Bishop, however, soon relieved his anxiety, and at the same time excited his admiration, by answering : "To be sure I do." The surgeons, after doing what they judged necessary with lancet and probe, found it advisable to go to work again before they left, for greater security ; and the good Bishop bore the second operation with the same patient and edifying

endurance. A cure was happily effected, and all trace of the fistula soon disappeared.

Our zealous Prelate was so fearful of the Oath of Supremacy being again proposed in fresh applications to Parliament for what was called civil emancipation, but which he dreaded would prove only *spiritual oppression*, that in his Lenten Pastoral of Feb. 2, 1822, to use his own words, he "condemned the Oath of Supremacy in all its disguises." As the chief pretext alleged in its favour was the injunction of Queen Elizabeth, he thus disposes of that argument: "Queen Elizabeth succeeding her (Mary), the Act and Oath of Supremacy were immediately renewed; when finding that the title and authority accompanying them exposed her to much ridicule, she issued an injunction, which has been frequently referred to of late. This declares neither more nor less, than that 'her Majesty neither doth, nor ever will challenge any authority or power of *ministry of divine service* in the Church, or any other than *what was challenged and used by her father Henry VIII. and King Edward VI.*:' just as if any one suspected her of intending actually to baptize children, and mount the pulpit; or in short, of claiming more spiritual power than Henry, and Somerset, in the name of Edward, had exercised: that is to say, more than an *absolute, uncontrolled ecclesiastical and spiritual jurisdiction in all matters of faith and discipline.*"

DR. MILNER, after referring to the condemned Oath of 1789, adverts to the recent *Civil Sword Oath*, and reminds his flock that good faith and plain dealing require that in every oath to our neighbour, we should use words in the sense in which he understands them. Now Lord Liverpool and the other noble personages

who had urged the objection, which the petitioners professed to answer, had repeatedly and publicly declared that by *full and undivided allegiance they meant entire submission to the Crown in spirituals as well as in temporals.*" Finally, he shows that the Oath in the Bill which passed the Commons in the last year, and was read a first time in the Lords, was in fact the very same which was condemned by our Bishops and the Apostolic See in 1789 and 1791; and proves that it would have subjected the spiritual authority of the Church not only to those laws which militate against the laws and counsels of the Gospel, but also to the laws of the State and the hostility of any future ministers.

A new Catholic Magazine, called the "*Catholic Miscellany*," was commenced in January, 1822; and DR. MILNER occasionally contributed articles to it under various signatures. As the present writer always knew what he wrote, he is enabled to record the Bishop's several contributions, and give an account of their contents. The first was dated "Somborne, March 12," and signed "ROMANO-CATHOLICUS." It expressed satisfaction at the establishment of the "*Catholic Miscellany*," and noticed some of its contents with approbation. After pointing out what kind of information was most desirable in such a periodical, DR. MILNER expresses a hope that the "*Miscellany*" will notice the principal Catholic works which had lately appeared, or were about to appear among us. "You have not yet informed us that a reverend gentleman, a friend of yours, is about to favour the public with the translation of an interesting work respecting the miracles of Prince Hohenlohe." Here the Bishop did the present writer the honour to allude to his

translation from the German of a pamphlet by Baur on the "*Wonderful Acts*" of Prince Hohenlohe, which the writer published in the same year, and which was soon out of print. He complains that the Editor has said nothing "concerning the Rev. Dr. Lingard's splendid History of England," nor of Mr. C. Butler's forthcoming new edition of his "*Memoirs of English Catholics*." He ingeniously alludes to the advertisement of a seventh edition of his own "*Letters to a Prebendary*," but expresses his doubts as to the propriety of republishing the *Postscript*, which was added to the third or fourth edition, "in consequence of a confederacy of Catholic gentlemen, two of whom are said to have separately avowed to Dr. M. their share in the transaction—in order to enable Dr. Sturges to attack his antagonist and the Catholic religion in a second edition of his *Reflections on Popery* upon fresh ground.....However, as the actors in those scenes have all received the divine judgment upon them, except the director of them, and the object of the *Letters* is to vindicate the Catholic religion and history, I think it would be better if the *Postscript* were left out in the expected seventh edition."

A correspondent in the "*Catholic Miscellany*," signing himself R. H.,—no doubt the late Rev. Richard Horrabin,—having seen in the recent Pastoral of DR. MILNER his strong objections to the *Civil Sword Oath*, and heard some one say that it was *seven* to *one* that it contained nothing deserving of censure, sent the Address for insertion to the "*Miscellany*," which contained the objectionable passage, with a list of the signatures of "a great number of good, but unsuspecting Catholics," as they were described by DR. MILNER. To this the Bishop sent a short reply signed LAOCOON,

which appeared in the Number for April. In this he observed that BISHOP MILNER had waived the question of the *lawfulness* of the Oath, and confined himself to proving that the legislature understand by it *an absolute disclaimer of all jurisdiction of the Holy See whatsoever*. He offers to lay *eight to one* that the Bishop will be able to prove that *it is censurable*. "It appears, moreover," he says, "that R. H. is not sensible that the Civil Sword Oath was drawn up and tendered as an introduction to the bare-faced Oath of Supremacy, which even after Elizabeth's tiffany veil had been thrown over it, some scores of our missionary priests, as appears in their *Memoirs*, lost their lives for refusing."

In another Letter in the "*Catholic Miscellany*" for April, signed "AN OLD CATHOLIC PASTOR," the Bishop expressed his alarm at the notice in the newspapers of a motion to be made in Parliament for emancipating the Catholic nobility, whilst the rest were to be left under their disabilities. "Will there not be an Oath?" he said: "I mean that very *Oath of Supremacy* which was nearly enacted last year, and which the *Propaganda* has since declared to be *schismatical*?.....I am the more alarmed on this head, because I observe that the notice of the intended measure comes from a quarter, which, some years ago, proclaimed in Parliament, that *the Catholics were worthy of civil emancipation, in consequence of their having emancipated themselves from the spiritual tyranny of the priesthood!* Such are the words, or others to the same effect."

The first *annual Meeting* of the Clergy of the Midland District, was held at Sedgley Park on the 8th of May in this year, 1822, and was attended by 33 priests.

DR. MILNER in his address to the assembled clergy objected to the wording of an answer in the first catechism, which he said had been altered from Bishop Challoner's original, where it is declared that Christ is *of* the same substance with God the Father. It should be, as it was afterwards corrected, *the self-same substance*. He condemned the conduct of the priest, Vignali, who attended Napoleon on his death-bed, for not requiring of him some public retraction of the scandals of his life and conduct. He warned the clergy against all vetoistical proposals ; and charged them not to admit Mr. Charles Butler to the Sacraments, without requiring from him a public retraction of his opposition to his ecclesiastical superior. That gentleman having recently, in the third edition of his "*Memoirs*," published for the twentieth time his defence of the heterodox "*Principles of a Catholic*," which the Bishop had publicly censured, "is to be treated," he said, "in this District, to which he belongs, as a rebel to ecclesiastical authority and a public sinner."

Shortly before this, Mr. Charles Butler had sent to Cardinal Fontana, then Prefect of the Propaganda, a *Memorial*, dated March 23, 1822, in which he professed to reply to DR. MILNER's charges against him. DR. MILNER did not know of this *Memorial*, when he directed his clergy as above ; nor does it appear that he ever knew of it. A copy was sent by Mr. C. Butler to DR. MILNER's successor, Dr. Walsh, March 26th, 1830, about two years before Mr. Butler's death, which took place on the 2nd of June, 1832, at the advanced age of 82. This copy is in MS., for the *Memorial* was never printed. It is half bound, and lettered thus : *Addition to Historical Memoirs, vol.*

2 ; the 1st vol., similarly half-bound and lettered, was an “ *Exposition of some Circumstances which took place in respect to the Controversy which took place between the gentlemen of Stonyhurst and Dr. Milner on one side, and Dr. Poynter on the other ;*” and was presented to Dr. Walsh at the same time. In his *Memorial* to Cardinal Fontana, Mr. C. Butler complains of DR. MILNER’s having “in pamphlets, journals, magazines, weekly and daily newspapers, hand-bills, and even in his Pastoral Letters, incessantly, and in contumelious and low language, calumniated and reviled him.” It may be well here to recollect the low and scurrilous language which Mr. C. Butler could use against DR. MILNER, his superior, and a venerable Bishop, when it suited his purpose. Thus in a Letter in the “ *Catholic Gentleman’s Magazine*” for March, 1819, he calls DR. MILNER “a fellow”—“a demagoguish scribe—without manners or morality—but of unprincipled vulgarity.”

He represents that in 1813 a meeting took place “in order to put a termination to these proceedings, and restore amity between DR. MILNER and himself ;” at which he selected five serious charges, which DR. MILNER admitted to have been all founded on mistake. Unfortunately, he says, a gentleman printed an account of this meeting without his knowledge, which he immediately suppressed : and he adds that DR. MILNER inserted an article in consequence in the “ *Orthodox Journal*,” more violent and abusive than any of his former articles against Mr. Butler.

Now this may be taken as a fair specimen of the veracity and general character of this *Memorial*. Let the reader turn to DR. MILNER’s “ *Re-statement of the Conference*” in the “ *Orthodox Journal*,” at the place

referred to, Vol. I., p. 94, or to the same published separately ; and he will find that the meeting was held for a very different purpose, to hear DR. MILNER's *public* grievances, and not Mr. Butler's *private* complaints : that DR. MILNER, so far from admitting his charges, has answered and refuted them, and declared the whole of them to be but as dust in the scale, when weighed against the *real charges*, which he has brought against Mr. Butler in his different works. These charges the Prelate enumerates, but only from a conscientious sense of duty. "Not that I bear," he says, "one atom of ill-will against the *man* ; but that in the discharge of my duty to the Catholic religion and my station, I have thought it necessary to put Catholics upon their guard against the *agent*, who has been latterly following the self-same measures, and in the self-same way, which nearly involved them in heterodoxy and schism upwards of twenty years ago."

The Memorialist slurs over the scandalous and schismatical *Protest* of the Committee against the condemnation of the Oath by Bishops Walmesley, Gibson, and Douglass, Jan. 19, 1791, in these few words: "It was condemned by three, and approved by one of the Vicars Apostolic, the late Hon. and Rt. Rev. Dr. Thos. Talbot,—he persisted in his approbation of the Oath till his decease,—the Committee adhered to him, and signed a Protestation against the condemnation of it by the three Vicars Apostolic." The reader who has perused the account of the transaction in Chapter Second of this biography, and especially if he has consulted the records of the period when it took place, will be astonished at the above inaccurate and deceptive account of a *Protest* full of language the most scandalous, schismatical, and even blasphemous.

mous. He will also detect the falsehood respecting Bp. Thos. Talbot. For that Prelate joined his three episcopal brethren in condemning the Oath, at Hammersmith, Oct. 19, 1789 ; and if he did not join the three Bishops in council when they condemned the Oath afresh, with its unsatisfactory alterations, it was only because he was then too much embarrassed with ill-health and other difficulties. But what must strike the reader most in the above extract, is Mr. Butler's cool way of describing the opposition of the Committee: "the Committee adhered to him (Bp. Talbot), and signed a Protestation against the condemnation of it by the three Vicars Apostolic." As if it were a mere indifferent matter of choice or prudence to oppose a solemn decision of three Bishops, or to question their right to decide on a question seriously affecting the very foundations of faith and discipline !

The Memorialist has the hardihood to defend before Cardinal Fontana the language of the condemned Oath, and even to assert that the question why it should not receive the same construction as the Oath taken by the Irish Bishops, has never yet been satisfactorily answered in the negative ; when he knows that DR. MILNER has over and over again so replied to it. He might mention, he says, "a number of falsehoods which have been proved against DR. MILNER beyond a possibility of reply." He instances his charge against Dr. Poynter of being a pensioner of the Catholic Board. In this DR. MILNER afterwards acknowledged himself to have been mistaken, though the Memorialist dishonourably conceals this acknowledgment ; his charge against the Board of applying its funds to defraying the expense of a publication against him ; which DR. MILNER also afterwards retracted, though Mr. Butler

says not a word of the retraction. The only other instance is DR. MILNER's charge against the Board, or their secretary, of falsifying Lord Grey's speech. Now, so far from this being a false charge, DR. MILNER triumphantly proved it in the "*Re-statement of the Conference*" above referred to, No. II., "*Orthodox Journal*," p. 97. Mr. Butler had seen this, and must have winced under its concluding sentence: "Thus, Sir, you stand convicted, not barely of falsehood, but of impugning the known truth." Be it remembered that this was one of the five charges, of which Mr. Butler asserted that DR. MILNER "*admitted*" that they "*were wholly founded on mistake.*" And here in his *Memorial* he has the audacity to bring it forward again as an instance of falsehood on the part of DR. MILNER, and to append to it the following impudent conclusion: "and he might then ask if the acknowledged maxim, '*falsus in uno, falsus in omnibus,*' does not apply to DR. MILNER?"

He next refers to his own Letter to Dr. Poynter, to be communicated by him to two others of the Vicars Apostolic of England, and those of Scotland, assembled at Durham in 1813, and not 1811, as he here, and in his "*Historical Memoirs*," 3rd Edition, page 516, most unaccountably represents it. This Letter may be seen at the above page of the "*Memoirs.*" In it he says: "Every charge brought against me by Dr. MILNER, in any of his former, or recent publications, is either absolute invention,—which applies to the greatest part of them,—or absolute falsehood, or that misrepresentation which amounts to falsehood. I do not except one single charge." This is, indeed, a daring assertion, as will strike any one acquainted with the numerous charges which DR. MILNER had distinctly proved against the

Memorialist : such as his latitudinarian proposals in his "*Revolutions of the Germanic Empire*," exposed in a note, p. 18, of DR. MILNER'S "*Elucidation of the Veto*," 1810 ; and the new creed proposed at the end of Mr. Butler's *Life of Fenelon*, which in subsequent editions he omitted : such as DR. MILNER'S charge against him of asserting that "Indulgences are *nothing else than a mitigation or relaxation*, upon just causes, of *canonical penances*, enjoined by the pastors of the Church on penitent sinners :"* which occurs word for word in Vol. 4 of Mr. Butler's works, p. 223, Edition 1817 : such again as the charge of having for three years, by ways which the Bishop detailed, laboured to impose upon us the schismatical name of *Protesting Catholic Dissenters*, and a heterodox form of Oath : such as the charge of writing by far the greater part, and publishing the whole of the three *Blue Books* : such as the charge of attempting to teach his ecclesiastical superiors the Bishops, that they were ignorant of their profession, in a folio called the *Red Book*, signed by himself. Many other well substantiated charges did DR. MILNER bring against him : so that when he has the effrontery to declare in his Letter to Dr. Poynter and the Bishops, repeated in his *Memorial* to Cardinal Fontana, that *every one* of DR. MILNER'S charges against him is either invention or falsehood, the reader will know to whom best applies the maxim : "*falsus in uno, falsus in omnibus* ;" and will be able to judge how much credit is due to the rest of Mr. Butler's *Memorial*.

He represents to the Cardinal that he has never received from any of the Prelates, to whom his Letter

* See Dr. M.'s "Supplementary Memoirs," Appendix A, p. 275.

was addressed, "the slightest intimation that anything reprehensible has been found by them in any [of his publications." But he well knew that DR. MILNER had long before declared to him in his "*Restatement of the Conference*," No. VI. with reference to a challenge which he stated he had made to DR. M. at the said conference, "to show one tenet, contrary to the faith or discipline of the Church, which he had ever advocated, or one person with whom he had ever confederated for undermining religion." DR. MILNER'S declaration being that he never remarked his challenge on the occasion, and that if he had remarked it, he should not *then* have accepted it; because his duty to the Church would forbid him to submit to any lay company the question as to what does, or does not undermine the Church; or what is, or is not contrary to her faith and discipline. "But this," he adds, "I will do, with God's permission; should Mr. B. upon a receipt of a copy of this paper, as he certainly will receive one, think proper to repeat his challenge. I will collect from his writings a sufficient quantity of the censurable matter in question, upon which I will publicly pronounce my own official judgment, and call for that of my episcopal brethren." Mr. Butler was fully aware of all this, and well knew that DR. MILNER was a man to accomplish to the letter what he offered to undertake; but he neither repeated his challenge, nor gave the least hint in his *Memorial* of DR. MILNER'S determination.

In his *Memorial* Mr. Butler is anxious to vindicate himself against DR. MILNER'S charge of want of due respect for the authority of the Holy See; and declares his belief that he has not, even on a single occasion,

advocated any one article of Cisalpine doctrine on the Pope's spiritual power.* Yet DR. MILNER had pointed out in his "*Supplementary Memoirs*," p. 3, a passage from Mr. Butler's "*Historical Memoirs*," where he speaks as if he meant to "charge the illustrious Popes of the sixteenth century with not understanding their divine commission : " and the reader has seen above in our Chapter Twelfth, that DR. MILNER had censured certain propositions of the "Principles," relating to the Pope ; which Mr. C. Butler must have included in his general opinion, repeated even in his *Memorial* to Cardinal Consalvi, that the "Principles" are quite free from substantial objection.†

The *Memorial* to Cardinal Fontana does not appear to have made any great impression upon the S. Congregation of *Propaganda*, if we may judge from the brief answer addressed to Mr. C. Butler by Cardinal Consalvi, dated July 6, 1822, which merely says that the *Memorial* has induced him highly to commend Mr. B.'s moderation, and prudent conduct towards DR. MILNER, and that he trusts "that by these means all further cause of ill-will and animosity will cease." It has been stated above that DR. MILNER knew nothing of this *Memorial*. It is proper, however, to mention, in justice to Mr. Butler, that he authorised Dr. Gradwell, then Rector of the English College, to state to *Propaganda* that he was ready to furnish DR. MILNER with a copy for his defence, whenever the S. Congregation should think proper. The Secretary, however, Mgr. Pedicini, answered, that this was indeed manly, but that as DR. MILNER was "a man of such warm feelings, and of such a pertinacious disposition,

* MS. Memorial to Fontana, V. 4th.

† MS. Memorial to Consalvi, VI.

it might kindle a blaze," and that he thought "it would be better to imitate the past edifying and peaceful conduct of Mr. Butler, than run the risk of a troublesome and disedifying contention by communicating the document to his Lordship."* And so DR. MILNER was not allowed any chance of defending himself, or answering the *Memorial* against him. It deserves to be noted that Mr. Butler all along represented the affair as if it were a personal quarrel between DR. MILNER and himself; and spoke of the Bishop as at enmity with him. This also led Cardinal Consalvi to express his hope "that ill will and animosity would cease." But this was a most unfair and unjust representation. It was no quarrel between two individuals; but a case of a Bishop authoritatively pronouncing upon the writings and conduct of a layman: the Bishop protested again and again that he had no feeling of animosity against Mr. Butler, and those who knew him intimately could attest the truth of his declaration: but he pursued him, as in duty bound, as a man dangerous to the interests of religion; and in this he acted in the spirit of St. Jerom, that the enemies of the Church should ever be his enemies. The further proceedings of Mr. Butler, with reference to his *Memorial*, and their results, will be detailed among the events of the year following.

* Letter from Dr. Gradwell to Mr. C. Butler, dated Rome, 18th July, 1822.

CHAPTER TWENTY-SEVENTH.

CONFIRMATIONS.—ORDINATION AND FIRST MASS OF REV. JAMES JONES.—DR. MILNER PUBLISHES HIS VINDICATION AGAINST GRIER.—THREE LETTERS OF DR. MILNER IN THE C. MISCELLANY.—LETTER IN THE SAME ON THE MIRACULOUS CURE OF MISS BARBARA O'CONNOR.—LENTEN PASTORAL AGAINST THE "PRINCIPLES."—MR. C. BUTLER'S MEMORIAL TO CARDINAL CONSALVI.—HIS ACCOMPANYING LETTER TO DR. GRADWELL.—THE ABBE CORDIER'S LETTER TO DR. MILNER.

THOUGH DR. MILNER was constantly engaged in defending religion by his pen, he never neglected the numerous other duties of his episcopal charge. No one was ever more sensible than this incomparable Prelate, that however he might be praised for his learned and powerful writings, such praise would be valueless, if he were inattentive to the immediate care of the flock entrusted to him. Indeed he was perfectly indifferent to the praise, or censure of men : he looked only to the approval of his divine Master, and had no doubt often repeated the memorable words of the great St. Augustine :—"Nec malam conscientiam sanat præconium laudantis, nec bonam vulnerat opprobrium convitiantis. Senti de Augustino quidquid libet, sola me in oculis Dei conscientia non accuset." S. AUG., *Lib. iii., contra Ep. Petilian. Donat. et lib. contra secund. Manich.**

* Neither does the praise of him who commends heal a bad conscience, nor the opprobrium of him who reviles wound a good one. Think what you please of Augustine, only let not conscience accuse me in the sight of God.

Accordingly, we find him always at his post, accessible at all times to his clergy, and ever ready to concur in their pious plans, to assist in their undertakings, and to comply with their calls to administer the holy Sacrament of Confirmation to their flocks. On the 25th of April in this year, 1822, he confirmed at Bloxwich ; in May, at Wolverhampton and at Oscott. On the 31st of May, he ordained another priest at Oscott, the Rev. James Jones. He was the youngest of five brothers, who all became priests ; and said his first Mass on the octave of Corpus Christi, June 13th, at Long Birch, the mission of the third brother, Samuel ; the eldest brother, William, assisting as deacon, and the next, Charles, as subdeacon. The other clerical brother, John, joined in the musical department, while the sixth brother, Clement, a layman, played, and their sister Sarah took part in the singing. The venerable mother was also present ; and thus the whole was a most gratifying religious and family celebration, perhaps unprecedented. In the month of June, DR. MILNER confirmed at Sedgley Park, Caverswall Castle, and Tixall ; and in July at Oxford.

It was mentioned above, that when DR. MILNER published his immortal work, "*The End of Controversy*," he observed that though he had called it the *End*, it was likely enough to prove the *Beginning of Controversy*. If it was not exactly such, it soon met with an assailant, in the person of the Rev. Richard Grier, who published in 1821, an octavo of 416 pages, entitled, "*A Reply to the End of Religious Controversy, &c.*" But DR. MILNER was not slow to defend his work. He published in July of this year, 1822, a volume of nearly the same length as Mr. Grier's, entitled : "*A Vindication of the End of Religious*

Controversy from the exceptions of the Right Rev. Dr. Thomas Burgess, Bishop of St. David's, and the Rev. Richard Grier, A.M., &c., by the Rev. J. M., D.D., F.S.A." It is in "Letters to a Catholic Convert," for he was fond of the epistolary form, and had adopted it in most of his works. He devotes about twenty pages to Dr. Burgess, showing the inconsistency of his "*Protestant's Catechism*," and exposing the paradoxes of his later work, the "*Grand Schism of the Sixteenth Century*." The bulk of the volume, however, is a refutation of Mr. Grier's work, step by step, on all the points of the Bishop's "*End of Controversy*."

It was well observed in a review in the "*Catholic Miscellany*" for Nov., 1822, written by the Rev. Thos. McDonnell, then chaplain and missionary at Worksop, now Canon of Clifton, and missionary at Bath, — that Mr. Grier entirely lost sight of the principles on which DR. MILNER'S "*End of Controversy*" rested, and instead of showing that its plan was erroneous, or that the author's Rule of Faith was not the right rule, or proving that his Church is not the Catholic Church, contented himself with mere desultory attacks upon some of its details. "Though this proceeding is uncandid," he continues, "and must be unsatisfactory, we do not regret the appearance of this *Reply*, unless it be for the sake of the Rev. R. Grier himself, or for the sake of those whose delusion he may contribute to maintain. In the *Vindication*, to which it has given rise, we have another valuable treatise in defence of those doctrines, which are not only our hope and consolation, when we look forward into the world beyond the grave, but even here yield a tranquillity and joy of soul, which our misguided brethren can never know."

DR. MILNER'S "*Vindication*," however, not only regularly follows up Mr. Grier's arguments, and ably defends the positions of his first work, but contains some new and valuable dissertations, such as those on the Canon of Scripture, and on the Celibacy of the Clergy. "Instead of contesting my primary and fundamental principles," says DR. M., "he undertakes to answer an incidental question, of secondary importance, which I asked, concerning the Canon of Scripture.....However, as my antagonist declines meeting me in the open field, I must follow him into the by-lanes in which he chooses to skirmish."* The Letter VII., on the Canon of the Scriptures, is very valuable, and closes with an admirable refutation of the pretended *vicious circle* alleged against our analysis of Faith, by Bp. Porteus and other Protestants. The concluding Letter, XXVI., is a masterly summing up of the plan and argument of the "*End of Controversy*," and an exposure of the failure of Mr. Grier in his professed "*Reply*." "To me, indeed," says the Bishop, "this gentleman does not appear to have proved a single point he has taken in hand: at all events, it is evident that his book is no answer to mine, as he quite overlooks the scope and principal contents of it." What is most remarkable, and admirable, in all DR. MILNER'S controversial writings, is the earnest and affectionate tone which pervades them, and his constantly insisting on the necessity of seeking truth rather than victory, and looking not to the transient things of time, but to the secure possession of a blissful eternity. Thus he concludes his "*Vindication*" with this feeling appeal: "In closing this

* "*Vindication*," Letter VII.

long controversy, I take leave to address my reverend opponent in the words of the illustrious doctor and martyr, St. Cyprian, to one of his adversaries: 'You have now my book, and I have yours : each of them will be produced before the tribunal of Christ, at the day of judgment.'* Alas! what will fame, what will patronage, what will preferment avail us, should we then be found to have misapplied the talents entrusted to us, by disguising instead of illustrating his revealed truths, to the loss of our own and other immortal souls, for which he shed his precious blood !"

Upon the publication of DR. MILNER'S "*Vindication*," there appeared a short Letter in the "*Catholic Miscellany*" for July, signed "AN INQUIRER," but written by the Bishop himself, saying that it would be curious now to observe whether Mr. Grier would repeat his assertions, that "Popery is an impudent cause," and that the "Papists, forgetful of their past defeats, seem to court fresh disgrace ;" or whether he would imitate the conduct of the Professor of Divinity of Berne, who being charged by its supreme council to answer the well-known letter of their fellow counsellor, M. Haller, now a Catholic convert, and having engaged in a course of controversial studies to enable him to perform this task, ended in becoming a Catholic himself. Indeed he is now a novice in the Jesuits' College, at Fribourg."

In September, the Bishop administered the Sacrament of Confirmation at Shrewsbury; and in October, at Cobridge. He wrote a short Letter, dated Nov. 22, and signed "PASTOR MINIMUS," which appeared

* "Habes tu literas meas, et ego tuas. In die judicii, ante tribunal Christi, utrumque recitabitur." S. CYPR. Pupiano, Lib. iv., Ep. 9.

in the "*Catholic Miscellany*" for December ; in which he urged the necessity of being prepared for Mr. Canning's bringing on the Catholic question early in the next Session of Parliament, and clogging it with some securities, in conformity with his reported words in Parliament : " What, are the people (the Catholics) to receive everything from us, and to give us nothing in exchange ?" " which implies," says the Bishop, " that he requires a slice of our *religion* in return for civil emancipation." He denounces the false liberality of some weak Catholics, who had built and endowed Protestant places of worship, and even presented plate to them. He mentions " that the Catholic Prelates are known not to have been agreed on certain points of doctrine and discipline which occurred in the Oath and Bill of last year, and that it is still a point in debate, whether the leading Prelate in this island (Dr. Poynter) did or did not write to the lay Board, that they might safely take the *Oath of Supremacy*, as he had modified it." This last allusion will be understood from what follows. He wrote another Letter in the same magazine for December, signed " A CATHOLIC DIVINE," in which he pointed out a glaring contradiction in two works by Mr. Charles Butler, on a very important subject.

Mr. Butler in his "*Historical Memoirs*," says at p. 384 of the 3rd Edition: " It should be observed that in every suggestion, which he made for softening the securities, Dr. Poynter always took care to intimate that, even with those alterations, *he did not approve them.*" But in his "*Reminiscences*," p. 301, Mr. Butler flatly contradicts this, in the following terms : " The Reminiscent avails himself of this opportunity to state, that he understands it to be most confidently

asserted that Dr. Poynter, the Vicar Apostolic of the London District, did not only *not approve*, but did explicitly disapprove of the Oath finally inserted in Mr. Plunkett's Bill. This assertion is most unfounded : the Bill passed the Commons on the 2nd day of April, 1821 : on the following day, the 3rd of the same month, Dr. Poynter, of *his own accord*, addressed a letter to the noblemen and gentlemen of the R. Catholic Board, and signified to them *most explicitly his approbation of the Oath*, and his opinion that *they might conscientiously take it*. DR. MILNER expresses his hope, that in Dr. Poynter's absence, who was then in Paris, some ecclesiastic in his confidence will publicly state whether he did write such a letter ; and in case he did, whether " he still maintains its sentiments, since the latest communications here and in Ireland with a certain high authority."

Early in the following year, 1823, the pen of our indefatigable Prelate was again employed. He wrote an admirable Letter in the "*Catholic Miscellany*" for January, in defence of the miraculous cure of Miss Barbara O'Connor, a nun at New Hall, in Essex, called in religion, Sister Mary Aloysia Gonzaga, which cure had taken place on the 3rd of May previously. From the month of November, 1820, Miss O'Connor had been afflicted with excruciating pains in her right arm, and had lost all use of the arm and hand. Application was made to the holy Prince Hohenlohe, who engaged to say Mass for her on the 3rd of May, 1822. She made a holy preparation by a spiritual retreat and novena, and by a general confession. On the 2nd of May, her arm was examined by Dr. Badeley of Chelmsford, and Mr. Barlow, a surgeon of Writtle,

both Protestants, who declared it to be in as bad a state as they had ever seen it ; the wrist measuring 15 inches round. On the 3rd of May, Mass was said by the chaplain of the convent, at which Miss O'Connor and all the sisters communicated. At the beginning of the last Gospel, she experienced a sudden shock in her right shoulder, and a thrilling sensation passed down her arm and hand. The pain instantly ceased, her arm and hand were restored to motion, and the swelling gradually subsided. Dr. Badeley and Mr. Barlow visited her shortly after, expressed their astonishment at the cure, and attributed it to the divine power and goodness. Dr. Badeley, indeed, in a letter on the 24th of May, expressed himself thus : " This, my dear Sir, baffles all reasoning. What can we say ? nothing : but bow in silent wonder and admiration : or burst out with the poet : These are thy wondrous works ! Parent of good ! Almighty ! "

Dr. Badeley soon after published a very interesting pamphlet : "*An Authentic Narrative of the Extraordinary Cure performed by Prince Alexander Hohenhohe, on Miss Barbara O'Connor, a Nun in the Convent of New Hall, near Chelmsford, by John Badeley, M.D., Protestant Physician to the Convent.*" On this pamphlet, DR. MILNER made some valuable remarks in the Letter referred to, under the signature of ALOYSIUS STANISLAUS. He praises the author for vindicating the community of New Hall from the odious charge of imposture ; but of course differs from him in his way of accounting for the cure ; which Dr. B., being a physician, " is obliged, by an established rule of his profession, " to ascribe to natural causes. Being also a Protestant, he is forced to deny with Dr.

Middleton that miracles have been wrought since the time of the Apostles. "I must add," says the Bishop, "that the acute Middleton demonstrates, that the admission of a succession of miracles since the time of the Apostles would inevitably prove the truth of the Catholic religion, not only in a general way, as an attestation of her sanctity, but also in a special manner, inasmuch as these miracles will be found, each of them, to bear testimony to some particular doctrine or practice of the Catholics. Thus the miraculous cure of Miss O'Connor proves the truth and holiness of Confession and the Sacrament of Penance, and likewise of the Sacrament and Sacrifice of the body and blood of Jesus Christ in the Holy Mass."

Dr. Badeley did not venture to speak out in his pamphlet, as he had done in the private letter referred to above. He says: "The cure was effected by perfect faith and confidence in the remedy;" and concludes his pamphlet with these words: "*It forms this remarkable coincidence, that Protestants and Catholics unite, at last, in one belief;—by faith bodies are saved here and souls hereafter.*" But, as Dr. MILNER unanswerably argues, if *faith* be the *efficient agent* in all miracles, how will he account for miracles on dead bodies and insensible matter? Or why does he say in his title-page that the cure was *performed by Prince Hohenlohe*, who was hundreds of miles distant? or how did it happen that the cure did not take place at the elevation or communion in the Mass, when her faith was chiefly excited, but when, as Dr. Badeley himself relates, "Mass being nearly ended, Miss O'Connor, not finding the immediate relief she expected, exclaimed: 'Thy will be done, O Lord! thou hast not thought me worthy of this cure.'

Almost immediately after, she felt an extraordinary sensation, &c.* Dr. Badeley relates some cures of gout and lumbago by the force of imagination. "But," continues DR. MILNER, "how different are these cases from that of Miss O'Connor, who was cured at the *day* and *hour* predicted by her devout, but absent friend, of a dreadful topical disease of the hand and arm, which, during eighteen months, had baffled all the skill and efforts of the most able physicians and surgeons!" Dr. Badeley's long acquaintance with the nuns at New Hall had, however, removed most of his prejudices against the Catholic religion; and DR. MILNER ends his review of the pamphlet by expressing an earnest hope, that from his well known good sense and candour, he may be so strengthened by divine grace, as to "acknowledge that God does not leave his true Church, even in these days, without testimony." Dr. Badeley died September 22, 1851, from accidentally taking an over-dose of morphia. His son, however, became a Catholic, and embraced the legal profession.

DR. MILNER took the opportunity of sending his Lenten Pastoral this year to his clergy, to communicate to them some important particulars, in a "*Letter to the Catholic Clergy of the Midland District*," dated January 21, 1823. It chiefly treats of the Creed or Formulary first published in the Midland District, from an anonymous work of the preceding century, but greatly altered and corrupted. It bore the title of "*R. Catholic Principles in reference to God and the Country*." Other editions of it followed; but it was uniformly rejected by the Vicars Apostolic, and a

* Dr. Badeley's "Authentic Narrative," p. 15.

leading principle of it pronounced by them in 1792 to be *heretical*. The Bishop charges his clergy not to admit this into their flocks as a *just and accurate exposition of Catholic doctrine*, and reminds them of his having previously specified his grounds for censuring it as *defective, ambiguous, suspicious, and erroneous*, as also essentially *defective* as a Creed; and recapitulates his several other objections to it. He informs his clergy that to his judgment and censure, all the Catholics of the District have submitted, except one lay gentleman of the law, who professes to belong to the District, in consequence of his estate lying in it, and “is said occasionally to retreat into this District, to perform certain spiritual exercises.” This gentleman, who circulated and defended this erroneous profession thirty years ago, has been indefatigable in republishing and defending it. He has again republished it in a third edition of his *Memoirs*, “in which he vainly attempts to oppose the authority of deceased Prelates to that of his living, speaking Prelate. Lastly, in his recent *Reminiscences*, he defends the Creed, as ‘exhibiting a just and accurate statement of the principles of learned and impartial Catholics.’” The Bishop, after exposing some other proceedings of the layman, whom he refrains from naming, but who, of course, was Mr. Charles Butler, denounces again the suggestions in favour of the *Oath of Supremacy*, and thus concludes: “Set your faces then, I beseech you, dear brethren, against all ambiguous, involved and new-invented phrases in matters of religion, and especially in invoking the God of truth. If we are called upon for a mere test of civil allegiance, no words can be devised more express for this purpose, than those of

the Oath we have taken: if more than civil allegiance be required of us, we must die sooner than yield it."

In consequence of this Address of DR. MILNER to his clergy, Mr. C. Butler, who had received no further notice of his first *Memorial* to Cardinal Fontana, addressed a second one to his successor as Prefect of the *Propaganda*, Cardinal Consalvi. In this, he defends the Formulary called the "*Principles*," and attempts to justify his frequent and recent publication of it, from what he calls the "abusive vituperations" of DR. MILNER. He begins by declaring very dogmatically that DR. M. *should* have made his objections public, when Mr. Kirk's edition of the "*Principles*" was published in 1815, and then signified them to that gentleman, "instead of which," he says, "DR. MILNER, *laid by* from 1815 to 1819, and then *on the publication of them by your Memorialist*, he published his strange and evasive criticism of them." To say nothing of a layman's presuming to decide what a Bishop *should* have done, it will suffice to observe that the "*Principles*" were published in the work entitled, the "*Faith of Catholics*," by Mr. Kirk, in 1813, as the reader has seen above, in Chapter Twelfth, before he printed the "*Principles*" separately in 1815; and that DR. MILNER did not lie by till 1819, but in his "*Pastoral Charge on the Jurisdiction of the Catholic Church*," Part III., April 12, 1813, only a few months after the publication of the "*Faith of Catholics*," he censured several propositions in the "*Principles*," as already detailed in our Twelfth Chapter. Nor did he fail to signify to Mr. Kirk his objections; for he sent copies of the Pastoral to all his clergy, and to some distinguished Catholics. Besides this, he had, under his

own signature, in the "*Orthodox Journal*" for February, 1814, publicly proclaimed his censure of several propositions of the "*Principles*," and mentioned that he had *previously given Messrs. Berington and Kirk to understand* that he pointedly objected to different passages of it. What judgment are we to form of the veracity of Mr. C. Butler's second *Memorial*, when at its very outset it asserts falsehoods so glaring? But when Mr. Butler lays down for his episcopal superior that he *ought* to have noticed the "*Principles*," and made known his objections to it earlier, how came he himself to "lie by" from 1819 to 1823, before he attempted to defend that Formulary, and when at last he made some attempt, how came he to do so only in a private *Memorial*, and not to the Bishop, though he had been solemnly called upon to do so by DR. MILNER, in these words: "I shall expect that, on the sight of this letter, which I shall take an early opportunity of publishing, he will answer the following positive objections against his *clear and accurate exposition of the Roman Catholic Creed*, as he proclaims it to be, in opposition to that Bishop's (Milner's) censure, and likewise *that he should lay before me and the public* his motives for adopting Mr. Berington and Mr. Kirk's numerous alterations of this Creed, in preference to the original text."*

He proceeds, however, in his *Memorial*, to notice DR. MILNER's chief objections to the "*Principles*." First, that this tract was uniformly rejected by the Vicars Apostolic in 1785. This he denies, on the strength of certain letters of those Prelates preserved

* "Letter from the Vicar Apostolic of the Midland District to a General Vicar of the same District," 1819.

at Buckland. But if the reader will refer to DR. MILNER'S *Letter to a General Vicar*, which forms Appendix A to his "*Supplementary Memoirs*," he will find ample proofs that the Vicars Apostolic did reject that Formulary ; and though Mr. Butler asserts that Bp. James Talbot signed it, DR. MILNER produces his own words in a letter to his brother, Dr. Thomas Talbot, saying that *he has declined subscribing to it*. Mr. C. Butler suppresses altogether the fact more than once recorded by DR. MILNER, that the Vicars Apostolic, at their Meeting in Ormond-street, London, in 1792, censured one proposition of the "*Principles*" relating to the Pope as *heretical*. So much again for the veracity of this *Memorial*.

Mr. C. Butler labours to answer DR. MILNER'S objections to some other propositions of the "*Principles*" relative to Faith and Indulgences ; but whoever compares his attempts with the sound theology of DR. MILNER, in the above *Letter to a General Vicar*, or in the many other writings in which he censured those propositions, must be sensible that the Memorialist has only made bad worse.

Mr. Butler dwells much on the approval of the "*Principles*" by Mr. Gother, and by Bp. Walmesley. Of the first, DR. MILNER wrote thus in the "*Orthodox Journal*" for 1814, p. 56 : " Mr. Gother is no ecclesiastical authority. He was a good man, and a perspicuous writer in the beaten roads of morality and controversy ; nevertheless, those who are acquainted with the history of his life and education, know that he neither was, nor had the opportunity of becoming a deep divine." Mr. Gother, indeed, when treating of Indulgences in his "Afternoon Instructions," for the Feast of the Nativity of the B. Virgin, is by no means

correct in his explanation. Of Bishop Walmesley, DR. MILNER says in his "*Letter to a General Vicar* :"— "Not only the present writer (that is, DR. MILNER himself), but the whole Catholic public is witness, that among all the opposers of the writings and conduct of both Mr. Berington and Mr. C. Butler, Bishop Walmesley was, at all times, the most strenuous."

Finally, though Mr. Butler professes perfect orthodoxy, and expresses very laudably his readiness to reject any article in the "*Principles*," which is repugnant to faith, or established discipline, still in the face of all DR. MILNER's arguments and plain proofs to the contrary, he says : "He believes, hopes, and humbly trusts that *The Principles* are quite free from substantial objection."

To the copy of this *Memorial* is appended a copy of his Letter to Rev. Dr. Gradwell, which accompanied it. In this he complains of DR. MILNER's directing his clergy to refuse absolution to him unless he should retract certain publications. He declares that he has never been informed, which are the publications of which DR. MILNER requires a retractation. Here again he does not speak truth. He was told in DR. MILNER's "*Re-statement of the Conference*." He well knew, also, that when returning from that Conference in 1813, he said to DR. MILNER, with a most fascinating smile : "Well, DR. MILNER, I hope you will now say that I may go to heaven." To which the Bishop answered with the most severe air : "I seriously advise you, Mr. Butler, to revise your publications, and to retract, in particular, the *Protest* in the second *Blue Book*."* In the same Letter, in which

* "Orthod. Journal" for 1818, p. 108.

DR. MILNER records this, under the signature of ELEAZAR, he signifies other serious matters, which Mr. Butler must recall and retract, such as the scandalous doctrine of the *Blue Books*, his active support of the *Fifth Resolution*, and the infamous Bill of 1813, the plan of educating Catholic children in Methodistical schools, and of instructing ignorant Catholics by Bibles in the vulgar tongue, without a word of comment, though this has been so recently condemned by the Pope. But says Mr. Butler, "If they (the publications) are the *Blue Books*, I must observe that I never signed them; and it is most extraordinary, that after all.....who signed them have been permitted to live and die in peace, without any retraction having been required of them, 'I who did not sign them should, after a period of thirty years, be required to retract them?'" Surely there never was so monstrous, so disgraceful a quibble and evasion. He did not *sign them*: no, he was only the secretary; *but he wrote the whole* of the first and third *Blue Books*, and a considerable part of the second; and no one doubts that he drew up the shocking schismatical *Protest*, which, above all, it was his duty to retract. He wrote, and published, and advocated the *Blue Books*, and sought eleven years after to get them reprinted; and now he seeks to evade retracting, because he did not actually *sign* them! Moreover, in saying that all who did sign them were permitted to live and die in peace, without any retraction having been required of them, he states what he must have known to be untrue. For Dr. Berington and Mr. Wilks were both required to sign a retraction of them as a condition of being allowed their respective faculties. The formulary signed by Dr. Berington was in these terms: "Ego

Carolus Berington ad normam declarationis mihi per S. Congregationem, probante Summo Pontifice, præscriptæ, ad S. Congregationem perferendæ, pro reprobatione formulæ Juramenti a S. Congregatione reprobatae, una cum Libellis, qui vulgo Torchini (*Blue Books*) dicuntur, atque adeo pravæ qualiscunque, noxiæ, periculosæque doctrinæ in illis, sive Formula, sive Libellis contentæ præsentī hoc meo scripto declaro me revocare, revocatamque haberi velle subscriptionem prædictis scriptis ac Libellis a me appositam, etc.”

He complains of DR. MILNER’S “most inhumanly” jeering him for a natural defect in his countenance ; but he knew that DR. MILNER more than once in print expressed his regret for having done so, and made an ample apology. It was unmanly of Mr. Butler, after that, to allude at all to the transaction. He declares that “the charge of continuing Dr. Geddes’ translation of the Bible, is wholly and absolutely false.” But DR. MILNER never made that charge. He charged him with *publishing a continuation* of the infidel Geddes’ condemned Bible, that is publishing what Geddes did not live to publish himself, which is a different thing from going on with the translation, though it is an implied approval of the same. But this denial was met long before by DR. MILNER in the second of his two “*Letters to a Roman Catholic Prelate of Ireland*,” in a note at page 56 ; where the Bishop says, in answer to Mr. Butler’s denial :—“I have lying before me : ‘A new translation of the Book of Psalms, by the late Dr. Geddes, printed for J. Johnson, St. Paul’s Churchyard, 1807 ;’ with a previous Advertisement of eight pages, celebrating that unhappy priest, who lived and died like an infidel, signed : ‘John Disney, CHARLES BUTLER, London, Jan. 17, 1807,’ they being the per-

sons who undertook to revise the papers of the deceased." Once more, what opinion must we form of a man who could thus attempt to impose upon Cardinal Consalvi by a palpable falsehood?

Finally, in this Letter to Dr. Gradwell, Mr. C. Butler threatens to prosecute DR. MILNER, a Bishop, for slander, and says: "I have gone so far as to lay a case upon it before one of the most eminent Counsel of his Majesty's Court of King's Bench at Westminster." The layman, who was prepared thus to drag a Bishop before a secular tribunal, in defiance of the severe prohibitions of the Church, only thereby exposed the hopelessness of his cause.

The reader may wish to be informed what was the issue of this second *Memorial* and of the Letter to Gradwell. There was *none at all*; as appears from this final note to Mr. C. Butler's MS. "Mr. Butler received no written answer to his Letter or Memorial to Cardinal Consalvi, dated 1st April, 1823: the troubles at Rome and other circumstances having long prevented his attention to these concerns. But his Eminence finally took Mr. Butler's Memorial into consideration; was satisfied with it; and expressed his intention of returning a favourable answer to it. From doing this, his death prevented him." This note is signed "Charles Butler, 31st March, 1830." The reader will bear in mind that all these proceedings were kept from the knowledge of DR. MILNER; who, had he been allowed to defend himself, as even Mr. Butler was willing to allow him to do, would have answered the charges against him readily. Two years after DR. MILNER's death, "*mortuo leone etc.*"—Mr. C. Butler, at a Meeting of the British Catholic Association, January 22, 1828, stated that he had intended to enter

fully into the topics upon which the late Catholic Board, the present Association, and himself as an active, and as had been frequently asserted, a leading member of them, had been criminated, but he abstained, owing to the lateness of the hour. He drew up a long paper, however, of what he had intended to say, which was printed in the February Number of the "*Catholic Miscellany*," p. 138. The greater part of this paper needs no comment here ; its contents have been amply discussed by anticipation in the foregoing pages. The Letter of Lord Grenville, the Resolutions of the Irish Bishops,—*the Veto*,—have all been fully considered, and Mr. C. Butler's misrepresentations exposed. He repeats his old sophistry about the *Fifth Resolution* ; and this after all DR. MILNER's strong objections to it, which Mr. Butler never attempted to answer. His defence is much the same as in his *Memorials* to Cardinals Fontana and Consalvi, already fully noticed. There is, indeed, only one new statement throughout this document ; that his assertion that DR. MILNER recommended Lord Clifford and Mr. Weld and his family to sign the "*Fifth Resolution*," was made in the very words of Dr. Poynter in his "*Apologetical Epistle* ;" and that Dr. Poynter having seen all that passed, and heard all that was said, must have made the statement with perfect knowledge of the matter. Now besides DR. MILNER's own defence again and again repeated, and carefully recorded in this biography, the reader may be referred to a Letter in the same "*Catholic Miscellany*" for March, page 217, written by Mr. James Wheble, in which he shows that Dr. Poynter *was not present* at the conversation between Lord Clifford, Mr. Weld and his sons respecting the *Fifth Resolution*, and therefore *could not*

have had full knowledge of the matter. Mr. Wheble, moreover, justly contends that Dr. Poynter's assertion in 1815 cannot be more valid evidence than DR. MILNER's denial, published in 1820 in his "*Supplementary Memoirs*" and "*Additional Notes*" to the same. He observes that it may be fairly affirmed that the point has been conceded in favour of DR. MILNER, since Dr. Poynter never returned to the charge. He also asks whether Lord Clifford and the Messrs. Weld stand forward to support Mr. Butler's assertion : and he finally adds that he himself has *documentary proofs* in his possession sufficient to demonstrate that DR. MILNER did not *recommend* or *persuade* any individual to sign the *Fifth Resolution*.

The last quiverings of Blanchardism showed themselves in a very few leading French priests of the party in London. The Abbé Blanchard himself had corresponded with DR. MILNER, and the Abbé Cordier wrote several letters to him, and sent him, September 20, 1822, a pamphlet and letter, which he had addressed to Dr. Poynter. DR. MILNER was visiting the northern parts of his District, when M. Cordier's letter and pamphlet arrived, and did not answer him till the 30th of October, 1822, the day after his return to Wolverhampton. The Bishop alludes to his previous correspondence with Blanchard, and observes that as his declarations to that gentleman had been interpreted in a sense contrary to his real sentiments, and as it is not his duty to withdraw his attentions and studies from his own flock, to employ them about another District, he contents himself with assuring M. Cordier that he deeply feels for several of the French confessors of the faith in the London District, "who having made *the good confession* in their own country,

have virtually spoiled it in this." He declares that his professional duties do not permit him to carry on any correspondence for the purpose of proving that he disclaims "all society with unretracting constitutional schismatics." This, as may be supposed, did not satisfy the querulous Abbé Cordier. He followed up DR. MILNER with seven more letters, none of which his Lordship answered. In March, 1823, Cordier printed all his own letters, and DR. MILNER'S one, in a pamphlet, entitled : "*The Sequel to a Strange Correspondence, or Dr. Milner and his Silence ! By a French Catholic Priest :*" appending to each of his unanswered letters the text : "*But he was silent !*" DR. MILNER used to tell us of his being pestered with letters from the Abbé Cordier ; but he refrained from correspondence with a man who appeared incapable of sound reasoning, and on a subject which had been again and again authoritatively decided.

CHAPTER TWENTY-EIGHTH.

LETTER OF DR. MILNER ON A REVIEW OF HIS END OF CONTROVERSY. — HIS PETITION FOR LEGALISING CATHOLIC MARRIAGES. — HIS LETTER ON MISSIONARY PROSPECTS TO REV. WM. FOLEY.—HIS APPOINTMENT OF MR. FOLEY TO BEGIN A MISSION AT NORTHAMPTON, AND LIBERAL CONTRIBUTION TOWARDS A CHAPEL THERE.—CLERGY MEETING.—CONFIRMATIONS.—DR. MILNER AT COSSEY AND NORWICH.—LETTER IN THE C. MISCELLANY ON THE REVOLUTION IN SPAIN.—DEFENCE OF THE MIRACULOUS CURE OF MISS O'CONNOR, AGAINST THE EDINBURGH REVIEW.

It was not till the beginning of this year, 1823, that any of the Reviews noticed DR. MILNER'S "*End of religious Controversy*;" but at length it was criticised in the "*British Review*;" and DR. MILNER wrote a Letter in the "*Catholic Miscellany*" for March, but without any signature on occasion of that criticism. He complains that the review takes no notice of the Bishop of St. David's publications, and his numerous and absurd paradoxes, nor of DR. MILNER'S "*Vindication*" against Mr. Grier. He observes that the few objections to the "*End of Controversy*," for which the reviewer is not indebted to Mr. Grier, are almost beneath the serious answer of a theologian, though he proceeds briefly to answer them. He points out a curious deficiency in the reviewer, who after owning himself far from satisfied with Mr. Grier's Reply to MILNER, because he has overlooked the main drift and object of DR. M.'s work, yet overlooks it himself, while professing to supply the defect. He labours long to prove that the Catholic Church is not infallible;

but overlooks DR. MILNER's precise argument, that there must be a definitive authority in the Church of Christ, to interpret its laws, and preserve peace among its members.

Ever alive to the interests of religion, and the relief of his Catholic brethren from the oppression of unjust laws, DR. MILNER drew up a petition to Parliament, dated May 25th, and had it presented as from himself, the senior Catholic Prelate, to Parliament, praying for the legalising of Catholic marriages. This was in consequence of certain Resolutions of enlightened and public-spirited Protestants at a Vestry meeting of St. Luke's Parish in London, setting forth the grievous public, parochial and moral evils resulting from the general want of legal evidence of Catholic marriages in England. He appended a copy of those Resolutions to his Petition, which prayed that when marriage had taken place in a licensed Catholic chapel before a priest and competent witnesses, it might be deemed legal. Dr. Poynter sent a Petition to Parliament also on the same subject. Both may be seen in the "*Catholic Spectator*," No. 6, 1823, page 222.

It has been mentioned in a preceding Chapter, that the Rev. Wm. Foley was ordained priest by DR. MILNER, February 25, 1820. He had remained at Oscott College some time, as procurator and prefect, serving on Sundays and Holidays the small mission of Hopwas, near Lichfield; but it was now determined for him to go forth on active missionary duty. The following letter written to him by DR. MILNER will be read with twofold interest, as giving some idea of the desolate condition, as to spiritual concerns, of an extensive portion of the Midland District, and exhibiting the anxious zeal of the Bishop to afford it all the religious succour in his power. Mr. Foley made a little

excursion, preparatory to leaving Oscott finally to go upon the mission ; and before he set out he received the following letter from DR. MILNER :

“ DEAR SIR,

“ If, in your intended journey, you should pass through Northampton, I wish you to call on Mr. Donegani, jeweller, in Gold Street, to inquire of him what number of Catholics there is in the town, and whether Dr. Fletcher continues to go thither to attend the sick. Other Catholics there, are Mr. Owen Brennan, bootmaker, John Brady, &c. If you go into Cambridgeshire, be pleased to make the same inquiries respecting the county town and its neighbourhood, of Richard Huddleston, Esq., of Sawston Hall, about six miles south of Cambridge. Dr. Michael can inform you of what relates to Stamford, as can the Rev. Mr. Hayes of Kingscliff, should you see either of them. I believe, but am not certain, that a Mr. Clark, a Catholic, resides at Buckden. A Mr. Mc——, an Irish farmer, lives at Peterboro. I do not intend to set off on my long journey eastward, till about Saturday week ; in the mean time, if you should have any information to give me, you will direct it hither. It will be sufficient to read to the parties concerned what I have written concerning them. To-morrow I propose going to Worcester and Hereford. If Mr. Weedall rides his horse to London once, he will not do it a second time. My compliments to him, and to Mr. Walsh. I shall have some accounts to settle with you after your return. That God may enlighten you, direct you, and strengthen you, as he did his Apostles of old, is the earnest prayer of,

“ Dear Sir, your faithful Servt. in Xt Jesus,

“ J. M.

“ *Wolverhampton, June 29, 1823.*

“Yarmouth, beyond Norwich, is an inviting place.
Domine, dirige nos !”

It was finally determined to build a chapel and establish a mission at Northampton ; and Mr. Foley was appointed to that place. The number of Catholics in the town was 80, but there was no chapel nearer than Weston Underwood, about 14 miles distant, and that was the private one of Sir George Throckmorton. There were often hundreds of Catholic soldiers stationed at Weedon, and there was not a Catholic chapel in the whole county of Northampton. These motives led the Bishop to fix upon the town of Northampton for a regular mission. But DR. MILNER gave practical proof of his earnest and zealous wishes to provide for the spiritual wants of that portion of his District, by subscribing himself £500 towards building a chapel and house for the priest, to which Mr. Foley generously added £100, the whole amount of his own savings. Mr. Foley left Oscott October 22nd, and began to reside at Northampton on the 23rd of November, 1823. He struggled through many difficulties ; but aided by friendly contributions, succeeded in erecting a convenient chapel, and a genteel house for the priest. The chapel was opened on the 25th of October, 1825. When some surprise was expressed to Mr. Foley at his building so large a house, he seemed to foresee something of its future destination ; for he replied that he thought the place would become important enough to justify it, and so he had built accordingly. Northampton has since become an episcopal see, and the residence of the Bishop of the diocese. It was astonishing how much money DR. MILNER contributed continually in the various exigencies of his diocese, to schools, chapels, college, and missions.

He was enabled to do so, partly from some little property of his own, and partly from supplies from charitable friends ; but both would have been much less available, had he not lived in a manner so frugal, as to allow of his laying by considerable sums for the meritorious purposes of religion and charity. Indeed he spent very little upon himself, and kept no company, and no expensive establishment ; but studied to employ his means, as far as possible, in the great cause of religion and charity.

DR. MILNER held the annual meeting of his clergy at Sedgley Park, on the 16th of April, which was attended by thirty-three priests, exactly the same number as at the meeting of the preceding year. He confirmed in May at Sedgley Park, and in June at Stafford, Aston, Cresswell, Caverswall, and Soddington. When he came to confirm at Cresswell, the Rev. Wm. Wareing, afterwards Bishop, was the pastor there, having been assistant to the Rev. Thomas Baddeley till his lamented death, Feb. 18, 1823. Knowing DR. MILNER'S tastes, Mr. Wareing had provided some boiled beef for dinner, well corned, and had also some good port wine, to be produced at dessert ; for it was not then customary to place wine on the table during dinner. But before dinner was over, the Bishop drew from his pocket a small bottle holding about a quarter of a pint of wine, from which he filled a wineglass for Mr. Wareing, and another for himself, and when they had emptied their glasses, he said : " Now, Sir, you and I can say that we have cracked a bottle together." Mr. Wareing told his Lordship that he was sorry he had brought this wine, because he had provided some excellent port, which he intended to bring forth for their dessert. The Bishop expressed his thanks for his

thoughtful provision, but added that he had not supposed that he knew what port wine was.

From Soddington, DR. MILNER set out on his visitation of the Eastern Counties, alluded to in his letter to Mr. Foley, on the 11th of July. During that month he gave Confirmation at Solihull, Bury St. Edmonds, Ipswich, Botesdale, Thelton, Bungay, and on the 27th of July at both chapels in Norwich, in the forenoon, and at Cossey Hall in the afternoon. Mr. Foley came with his Lordship to Cossey, and assisted at the Confirmation.

An incident occurred during DR. MILNER'S stay at Cossey, which deserves to be recorded as evidence of the goodness of his heart, and his tender charity. Edward Jerningham, Esq., youngest brother of Sir George, afterwards Lord Stafford, died in London, May 29, 1822; his lady died June 24th following, and both were interred in the family vault beneath the chapel at Cossey Hall. DR. MILNER had always felt a great personal regard and affection for him, as he had also for the Bishop. On the day following the Confirmation, DR. MILNER went into the fine Gothic chapel attached to Cossey Hall, which had been built from the plan and under the superintendence of the deceased Mr. Edward Jerningham, and standing at the upper end, over the vault, he desired the writer of these pages to point out the exact spot, where he reposed below. This being done, the Bishop turned to it, said a prayer for the repose of his soul, and then exclaimed with great emotion: "Ah, poor Edward! If I thought, Sir, that his spirit hovered about this vault, I would get up at midnight to commune with it."

On Monday DR. MILNER dined with his clergy at St. John's Chapel-house at Norwich. Before dinner,

he paid a visit to the Protestant Bishop of Norwich, Dr. Bathurst, who had always been an able and generous supporter of the cause of Catholic Emancipation. Dr. Bathurst pressed him to stay and dine with him. DR. MILNER said it would have given him much pleasure to accept the invitation, but he was engaged to dine with his clergy at St. John's. When he came in, he told us this, and how much he was amused at one thing which Dr. Bathurst said to him: "I hope, Dr. Milner, you will stay and dine with me; but I have nothing to offer you but a breast of venison; you know we Bishops ought to set an example of moderation!"

DR. MILNER proceeded on his way to give Confirmation at Oxborough. He left Cossey on Tuesday morning, July 29th, travelling, as usual, in his gig, and without any servant. He breakfasted early; and as the present writer sat by him, he said: "Now, Sir, do you know what I am thinking of?" "Yes: my Lord, you are thinking that you should like some slices of that cold roast beef put up for you in your gig." "That's the very thing, Sir, for I shall get nothing on the road that I like so well. The writer knew his taste perfectly, and had already desired the housekeeper to put up some slices for his Lordship; so he replied: "It is already done, my Lord; for I knew what you would like, and secured it accordingly." This anticipation of his wish amused and pleased the good Bishop exceedingly, and he expressed his thanks in the most flattering terms. He confirmed at Oxborough, Irnham, Eastwell, Holt, Leicester and Wolverhampton, whither he returned about the middle of August. On the 22nd of that month he ordained the

Rev. R. P. Gates priest at Wolverhampton. In September, he confirmed at Oscott, and in October, at Worcester and Little Malvern.

In the "*Catholic Miscellany*" for September, a letter appeared from DR. MILNER, signed MERLIN, exposing the inconsistency of our countrymen in aiding by their speeches and contributions the revolutionary party in Spain, under the delusive supposition that they formed the bulk of the nation. But he denounces as still more inconsistent the conduct of Catholics in this country in defending the measures of the revolutionists with respect to religion. "How," he says, "will the Spanish liberals excuse the banishment, the imprisonment and the murdering of so many pious and edifying prelates and priests, who have been the objects of the former persecution, and whose only crime has been a faithful discharge of their pastoral duties? I well remember, Mr. Editor, that in the early days of the bloody French revolution, not only Mr. Pitt and his party hailed the approach of that event as the dawn of true liberty and virtue in France, but also that many English Catholics welcomed it as the renovation of the Church, and the return of her golden age; but very soon both Pittites and Catholics were forced to sing their palinodia with no small loss of their character for prudence and foresight." Alas! is not this but too applicable to the revolution going on at this moment in Italy? Is it not in reality the history of all revolutions?

The miraculous cure of Miss Barbara O'Connor, called in religion Sister Mary Aloysia Gonzaga, at the Convent of New Hall, as detailed above in Chapter Twenty-seventh, had been held up to ridicule in the "*Edinburgh Review*," and the pious Prince Hohen-

lohe spoken of in the most opprobrious terms. DR. MILNER vindicated both in an excellent Letter in the "*Catholic Miscellany*" for December, 1823. He had seen and corresponded with Miss O'Connor, and he appends to his Letter one received from her, about three weeks before, in which she furnishes some additional and highly interesting details of her malady and cure. "From the 30th of November, 1820," she says, "to the 3rd of May, 1822, I had no use of my diseased limb. The fetid odour from my hand and arm was so offensive, and judged by Mr. Carpue (surgeon) to be so unwholesome, that he prescribed ventilators in the infirmary where I lodged. Immediately after Mass I made the sign of the Cross, turned my hand behind me without pain or difficulty, took up and held my office book, stretched my arm in the form of a cross, and on coming out of the choir made use of it with ease, on several occurring occasions, such as in lifting and removing things. Surgeon Barlow (a Protestant) saw my hand on the 5th of May, and nearly fainted with surprise; he declared in the presence of Mr. Reeve, Mr. Marest of Canford, Mr. Dennett, &c., that it was a wonderful interference of Providence. My hand and arm in their diseased state had the appearance of tallow, grown yellow by long keeping. Immediately after Mass, the persons who had remarked this the day before the cure, on the day itself exclaimed: *The restored hand and arm have a more healthy appearance than the other.* The swelling began to subside instantaneously, and was visibly seen to diminish; before night it had diminished five or six inches round the wrist: there appeared no swelling at all at the end of four or five days."

Of course the enemies of our holy religion are sen-

sible that if the Almighty distinguishes it by miracles, he thereby testifies to its truth. Hence they labour to discredit every miracle wrought among us ; and the "*Edinburgh Review*" charged Prince Hohenlohe with being *an enthusiast, a hypocrite, an impostor and chief conjuror, or a priest who cozens people of their rights and possessions!* So these writers would come to Miss O'Connor, like certain scoffers of old, and tell her to give up her pretended cure, for that this prince was a wicked impostor : *Give glory to God. We know that this man is a sinner.** And she would answer as shrewdly and triumphantly as the man cured of his blindness : "*If he be a sinner, I know not : one thing I know, that whereas my hand and arm were diseased and useless, now they are cured and I can freely use both.*"

The writer of these pages accompanied Dr. Walsh, the successor of DR. MILNER, to the convent at New Hall in the summer of 1827, five years after the miraculous cure of Miss O'Connor. She was sent by the Rev. Mother to make tea for us, and two or three other visitors, that we might have ample opportunity of seeing and conversing with her. She was perfectly well, and very cheerful ; and her conversation was agreeable and edifying. She afterwards sent the writer a pious picture of the Sacred Heart of Jesus, drawn with the hand so wonderfully restored. It lies before him as he writes these lines, and is preserved with great care as a precious memorial. Miss O'Connor's hand and arm remained perfectly well till her death, which took place on the 22nd of May, 1837, fifteen years after her cure, and in the 45th year of her age.

* St. John, ix. 24.

CHAPTER TWENTY-NINTH.

DR. MILNER'S "EXPOSER EXPOSED."—HIS STRICTURES ON THE POET LAUREATE'S BOOK OF THE CHURCH.—CLERGY MEETING.—DR. MILNER'S LETTER AGAINST DR. DOYLE'S PROPOSAL FOR A UNION OF CHURCHES.—ORDINATION.—CONFIRMATION JOURNEYS.—SUFFERS TWO SERIOUS ATTACKS OF PARALYSIS.—HIS LETTERS IN THE CATHOLIC MISCELLANY.—ORDINATION OF REV. WM. WILLSON, AFTERWARDS BISHOP OF HOBART TOWN.

BESIDES the miraculous cure of Miss O'Connor in England, there had been some striking and well authenticated miracles wrought in Ireland, through the prayers of the holy and Rev. Prince Hohenlohe. These were attacked in a book called : "*A complete Exposure of the late Irish Miracles.*" As no answer to this appeared from Ireland, DR. MILNER wrote against it his "*Exposer exposed,*" which first appeared in the "*Catholic Miscellany*" for January and February, 1824, and was afterwards published in the form of a pamphlet, in the same year. He takes down the self-importance of the author of the above work, in the outset, thus : "You need not, Sir, have told us that you have treated of a theological subject without being a divine, because your dissertation bears intrinsic evidence that you are not one ; and on the same evidence I venture to pronounce that you are a limb of the law ; there being that disingenuity and endless caviling in sifting some of the witnesses against you, the same abuse in addressing others of them, and the same overbearing confidence in laying down your own dog-

mata, which characterise the lower order of legal pleaders." He proceeds to the proper definition of a miracle, rejecting Hume's, as highly objectionable, and Dr. Johnson's as defective. He supplies the deficiency of the latter by his own correct definition : " An effect produced *by a divine power* above natural or human power." He shows that a metaphysical and infallible criterion of miracles is not requisite, but that we must be satisfied with moral certainty : " and woe to us, if from a proud and captious spirit, or from interested motives, we refuse to believe, when God makes his wonderful works, or incomprehensible truths *sufficiently* known to us." He details the cases of Mrs. Stuart and Miss Lalor, the subjects of the miraculous cures objected to, and answers the objections by reference to the evidence adduced, and by parallel miracles in Holy Scripture. He thus warns the *Exposer* : " The divinely inspired history of the Almighty's dealing with mankind from Adam to our Saviour Christ, consists of one tissue of what Hume and yourself call violations of the laws of nature ; but what well-instructed Christians call special interventions of the Supreme Ruler.....We trace with all the evidence that man's testimony can afford, an uninterrupted series of miracles in the Catholic communion, to the formal exclusion of all others, from the Apostles down to the unhappy authors of the diversified changes in religion, improperly called *The Reformation*. At that period, Luther himself bears testimony to the continuance of miracles in the Church, where he indignantly cries out : ' Who denies that miracles are performed at the tombs of the Saints ? ' (*In purg. quorundam artic.*) At the same time that, as Erasmus reproached the reformers, they could not so much as cure a lame horse."

In the early part of 1824, DR. MILNER published "*Strictures on the Poet Laureate's Book of the Church.*" It was a review of Mr. Southey's two volumes, "in which," says the Bishop, "in the frantic style, and with the lying memorials of John Fox, he raves, through the history of many centuries, in abusing and calumniating the common Source of Christianity, in order to court the heads of the present Establishment, under pretence of vindicating it."* He did not publish his "*Strictures*" under his own name, but with his favourite anagram of JOHN MERLIN. This is perhaps to be regretted : but his work is not a regular answer to Southey, but merely "*Strictures*" on the principal portions of his "*Book of the Church*," occupying not quite 100 octavo pages. As far as it goes, it is admirable and highly satisfactory ; and, as Mr. C. Butler afterwards avowed in the Dedictory Epistle prefixed to his own complete and very excellent answer to Southey, entitled, "*The Book of the Roman Catholic Church*,"—"If Doctor Milner had framed his '*Strictures*' upon the '*Book of the Church*' on a more extensive plan, it would have made this, or any other answer to it unnecessary."

DR. MILNER'S "*Strictures*" are confined to some of the chief misrepresentations and omissions in Mr. Southey's work. Thus he points out two important facts in the conversion of England, which Southey has suppressed ; first, that the envoys from Pope St. Gregory the Great brought from Rome the same Christianity which is professed there at the present day ; secondly, that they found the British Bishops professing the same religion as themselves. "For had it been otherwise, these Roman missionaries would

* "*Strictures, &c.,*" p. 4.

never have allowed, much less required them, as St. Augustine of Canterbury did, to join with him and his companions in converting the remaining Pagan Saxons.“In vain do some allege that the Britons would not receive St. Augustine for their archbishop ; in fact, he neither claimed to be such, nor would the maintenance of their ancient Sees, on the part of the Britons, have proved in any sort their religion to have been different from that of Rome.”* He proved against Mr. Southey that clerical celibacy was established in the Church from the earliest times.† He gives a succinct view of the contest between St. Thomas of Canterbury and King Henry II. ; distinguishing its three different stages ; first, the question about the exemption of the clergy from the jurisdiction of civil tribunals ; secondly, “the Constitutions of Clarendon, which, under the false name of *ancient usages*, were recent inventions concerted by the flatterers of Henry, not only for the destruction of those and the other privileges of the clergy, but also for the subjugation and oppression of the Catholic religion itself, then the sworn religion of England.”...“The third scene of the contest was one of a pure, unmixed ecclesiastical nature.” Two of the suffragan bishops of St. Thomas had concurred in invading the rights of his metropolitan see, by crowning the young king in his province. It was his duty to maintain the rights of his archbishopric, and the discipline of the English Church : accordingly he excommunicated those suffragans, till they should acknowledge their fault.”‡

DR. MILNER exposes Mr. Southey's hideous caricature of the religion of the saints and martyrs of

* “Strictures,” p. 5.

† Ibid. p. 14.

‡ Ibid. p. 19.

past ages, in what he calls "*A view of the Papal system*," in which, as in other parts of his book, he works up every legendary tale and vulgar superstition into an avowed doctrine or practice of the Catholic Church. DR. M. gives a very useful summary of the seditious and impious doctrines of Wickliffe,* in opposition to Southey's panegyric of that noted heretic, and refutes his tales of persecution from Fox's "*Book of Martyrs*." He denounces as a foul calumny that the Catholic Prelates and Superiors of monasteries propagated popular superstitions, or practised and promoted religious imposture of any kind.† He shows how false and defective is Southey's account of the Reformation. "The important change was carried on by wicked men, not from any motive of religion or reference to revealed truths."‡ He illustrates by several examples its effects on the morals of the people: of which the very advocates of Protestantism draw the most frightful picture.§ His description of the character and conduct of Cranmer is very ably compiled from "a few undenied, well-known, and incontrovertible facts."||

The rest of DR. MILNER'S "*Strictures*" is devoted to the subject of religious persecution, and the high and low parties, into which the reformed Church of England so soon divided, the *Church* and the *Puritans*. He gives Mr. Southey some concluding advice which in our day would be doubly appropriate: "Exert your best means to induce the majority of your clergy to believe in, and openly to profess their own Articles,

* "*Strictures*," p. 25.

† p. 35.

‡ "*Ibid.*," p. 37.

§ p. 45.

|| "*Ibid.*," p. 56.

and especially the great fundamental articles of the Unity and Trinity of the Godhead, and the Incarnation and Death of the Second Person of it. Without this, they are not Christians, and would have been burnt at the stake by Cranmer and Ridley, had they lived in their days.”*

The annual Meeting of the Midland Clergy at Sedgley Park was held on the 12th of May. DR. MILNER addressed the assembled priests on the state of Catholicity, and the redoubled malice of its enemies, a preparation he hoped for more conversions, and greater good under the divine direction and blessing. But all depended upon the clergy, under God ; therefore he exhorted them to lead pious lives, and give good example ; he recommended fervent and constant prayer, and the study of their divinity. He dwelt on the necessity of public retractation for public sinners, and above all for those who had taught false doctrine ; intimating that some of these were known to be sensible of their fault in this kind, but had not the humility to make a public acknowledgment and retractation.

The Rt. Rev. Dr. Doyle, who had succeeded in 1819 to the see of Kildare and Leighlin, wrote a Letter in May, 1824, to Mr. Robertson, M.P., with a strange proposal for the union of the Catholic and Protestant Churches in Ireland. In that Letter, among other extraordinary assertions, he said that the Pope was “powerless and anxious to conciliate,” that on the chief points of doctrine which he enumerated, it appeared to him that there was “no essential difference between Catholics and Protestants,” and that “pride

* “*Strictures*,” p. 86.

and points of honour keep us divided on many subjects, not a love of Christian humility, charity and truth. Dr. Doyle was a young and ardent Prelate, not yet forty years old : the present writer heard DR. MILNER say when he was appointed Bishop : " He's a very young Prelate, Sir." Such a proposal and such assertions were not likely to escape the keen vigilance of DR. MILNER ; and a Letter appeared from the venerable guardian of religion in the "*Catholic Miscellany*" for June, under the signature of "A CATHOLIC PASTOR," expressing his regret, in which he says he is joined by the great majority, if not the totality of Catholic pastors in Great Britain and Ireland at the proposal for uniting our religion with that of the Protestants. " What adds to our regret," he says, " is the high character of the proposer, as a Prelate of our Church, and as a writer, celebrated for the splendour of his talents, and especially for his political sagacity, a quality so rare in a person of his station.....I consider it as indisputable that the proposal can do no good, and is likely to do a great deal of harm.....In a word, were we to unite ourselves with the Church of England, the great Catholic Church would disunite itself from us.....But, Mr. Editor, the unadvised proposal of the young Prelate is not barely useless and inexpedient, it is also wrong and productive of mischief.It will be disavowed by the clergy in general, and particularly by the episcopal brethren of the proposer.But as among the laity there must unavoidably be many persons ill-informed, or comparatively indifferent about the doctrines and interests of their religion, a proposal of the present nature, accompanied with a prospect of great civil benefits attending it, cannot fail of setting them at work to devise what parts

of the Catholic religion they can respectively give up, and what parts of the Protestant system they can adopt, in consideration of such temporal advantages, with the certainty of producing internal enmities and divisions among themselves, and with the greatest danger of their stepping into the fatal gulf of heresy, or schism." In fact, the experiment had been often tried before, and always in vain; and the visionary scheme which had failed in the hands of Bossuet, and Tillotson, and Leibnitz, and Dupin, and Wake, and Wix, was not likely to succeed even under the able management of Bishop Doyle.

On the 12th of June, DR. MILNER ordained another priest at Oscott, the Rev. William Richmond, who left the college in December following, being appointed to the mission at Swynnerton. The Bishop confirmed in May at Blackladies, and in June at Sedgley Park and Oscott. In August he visited Coventry, Holt, Husbands Bosworth, Northampton, Leamington and Warwick. On the 5th of August, while staying at a small inn at Lutterworth, he was seized with his first great paralytic attack. He had had some slight attacks before, but this was more serious. Still it did not disable him from the use of any limb, though he must have felt much debilitated. He was at Northampton on the feast of the Assumption, which fell this year on a Sunday. Mr. Foley was to go that day to do duty at Sir George Throckmorton's chapel at Weston Underwood; and DR. MILNER kindly and readily undertook to supply for him in his little temporary chapel, which was only a room in his house on Black Lion Hill. The Bishop accordingly said Mass, and preached to the small congregation: he also baptized a child and churched the mother. He offered likewise to

marry a couple, if Mr. Foley wished it. He was indeed well pleased with the opportunity of exercising the holy ministry, even in circumstances so humble. He went to see Mr. Foley's new chapel then building, and was highly pleased with it. He made a drawing for a window, and promised to order some stained glass on his return to Birmingham, and present it for the new chapel ; but this he probably forgot, as it was never done. Mr. Foley, however, received an addition of £100 to his subscription list on that occasion, through DR. MILNER.

In September, he confirmed at Coventry, Coughton, Hampton on the Hill and Baddesley Green ; and in October at Caverswall, where he also professed a nun, Dame Winefrid, on the 12th ; at Yoxal, Lichfield and Wooton Waven. On the 17th of October he had another severe attack of paralysis at Lichfield ; but he was able to continue his journey, and in November he confirmed at Brailes, Foxcote, and both chapels in Birmingham. His zealous and courageous perseverance in completing his Confirmation journeys is truly admirable, when we consider that he had suffered in the course of them two severe strokes of paralysis, and must have experienced their effects very seriously. But he probably felt that it was the last visitation of his District, and the last round of Confirmations that he should make ; especially as he expected soon to be relieved, by the assistance of a coadjutor. It is probable, however, that the exertions which he made to complete this circuit, contributed much to break down his health. For at the end of this year, it was observed to decline, and about Christmas he was seriously ill ; but he rallied, and appeared tolerably well in the early part of the year following.

In the midst of all his labours and growing infirmities, however, DR. MILNER's pen was never idle. An incident occurred at a Meeting of the British Catholic Association this year, on the 21st of October, which did not escape his notice. Mr. Wheble moved a resolution in favour of the well known political writer, William Cobbett, the purport of which was to present him with a copy of Dr. Lingard's "*History of England*," in token of the grateful sense of Catholics for his powerful, generous and unsolicited support of their cause. The motion was seconded by Mr. Sullivan, but opposed by Mr. Charles Butler, who offered to go down on his knees to entreat the Association not to give even this slight mark of their approbation and gratitude to that powerful advocate of their claims ; which led to the motion being withdrawn, after a very animated discussion. DR. MILNER, in a Letter in the "*Catholic Miscellany*" for November, contrasted the sentiments and politics of the English Catholics with those of the Irish ; and expressed his fear lest the English Catholics might be induced to give up some part of their discipline and of the independence of their Church to gratify their political friend Mr. Canning, who had said in 1812 : "What, are the Papists to receive everything from us, and give up nothing to us?" He alludes to the above conduct of Mr. C. Butler, and compares it with the sentiments of the "oracle and idol of Catholic Ireland," as he termed Mr. O'Connell, relative to the same Mr. Cobbett. Mr. O'Connell called him a "powerful, honest, and disinterested friend of Ireland," and expressed his opinion that "no system of unjust expediency ought to preclude the Irish Catholics from the happiness of

having so able and efficacious an advocate in the Imperial Parliament."

He instances again the wide difference between the estimate of the late Marquis of Londonderry, better known as Lord Castlereagh, formed by Mr. C. Butler on the one hand, and by Mr. O'Connell on the other. While Butler extolled him as the friend of Catholics, O'Connell calls him "an unfortunate monster, hurried by his own hand to his grave, perpetrating on his his country the retributive justice, which he afterwards perpetrated on himself." And he adds: "If it were ever lawful to stamp on the grave of any man, that man was Castlereagh; for he it was that bargained and sold the country; he it was that spread corruption far and wide; he it was that tampered with all classes, the rich and the poor, the noble and ignoble, the church and the law, the mitre and the robe; these were all tributary, not to the ascendancy of his genius, but to the ascendancy of his debasing corruption." DR. MILNER says in conclusion: "It is sufficient for us to see the direct opposition there is between the English and Irish Catholic leaders on points of a practical tendency, to justify our dread of a recurrence of the schism of 1813; unless the partisans of one or other of the leaders abandon him, and prove that they prefer religion itself to any temporal advantages that may attend it."

DR. MILNER alluded in the next Number of the *Catholic Miscellany*," under the signature of "ARISTIDES," to the above transaction of the British Catholic Association, and quoted from a private letter from Cobbett, his feeling with regard to it. After speaking of the enormous sale of his "*History of the Protestant*

Reformation," then publishing in numbers, Cobbett says : " And there are men, *trodden down men*, stupid enough to tremble at the thought of being supposed to have formed a coalition with me! Really, such people appear to be out of their senses. The effect that I am producing is prodigious." He promises to redouble his exertions in our cause, notwithstanding our apparent neglect of him. DR. MILNER expresses his opinion that "the experienced, but often mistaken counsellor of forty years' standing, who offered to go down on his knees to prevent the slightest possible countenance to Mr. Cobbett from the Catholics, for his heroical and successful vindication of them, ought to go down on his knees before them, for the bad counsel he gave them on the occasion."

With this Letter appeared another very short one from DR. MILNER, signed "A CATHOLIC PASTOR," quoting the Pope's words in his Indiction of the Jubilee in that year, 1824, respecting the duty of all Bishops to instruct their flocks, that "the benefit of indulgences consists not only in the remission of canonical penance, but also of the temporal punishment due to the divine justice." This, he contends, must settle the question concerning the efficacy of Indulgences, between himself and "a certain theological lawyer (Mr. C. Butler), who kept pertinaciously maintaining in his various works that *Indulgences were nothing else than a mitigation, or relaxation of canonical penances.*" "Now, Sir," adds DR. MILNER, "if it be admitted that this question is decided,—which indeed was before sufficiently decided by Pius VI. in his condemnation of the Synod of Pistoja,—what, according to the doctrine of all divines, is not the teacher of false doctrine obliged to? He is obliged at the certain loss of repu-

tation, of fortune, and of life itself, publicly to retract the same."

On the 16th of December, 1824, DR. MILNER conferred the holy Order of Priesthood on the Rev. William Willson, who after a long, laborious, zealous and most edifying career at Nottingham, where he built St. John's Chapel, formed a numerous congregation and commenced the Cathedral of St. Barnabas, was selected for the first Bishop of Hobart Town in Van Dieman's Land, since called Tasmania. He received episcopal consecration in the Cathedral of St. Chad, Birmingham, on the feast of SS. Simon and Jude, 1842, and has ever since governed the infant Church of Tasmania, with consummate prudence, and with every episcopal virtue.

CHAPTER THIRTIETH.

DR. MILNER'S LENTEN PASTORAL ON THE WORD OF GOD. — ORDINATION.—DECLINING STATE OF HIS HEALTH. — CLERGY MEETING.—CONSECRATION OF HIS COADJUTOR, DR. WALSH.—REMARKABLE MEETING OF EIGHT BISHOPS.—CONFIRMATIONS.—LETTER IN THE CATHOLIC MISCELLANY.—PARTING WORD TO DR. GRIER. — BRIEF NOTICE OF DR. PARR'S LETTER.—DR. MILNER'S LETTER TO GARBETT. — LENTEN PASTORAL. — INSTRUCTIONS ON THE JUBILEE.

THE new Pope Leo XII., in his Encyclical Letter, had called the attention of all Bishops to the *Bibliomania*, or rage for the indiscriminate reading of the Bible, as the sole rule of faith. DR. MILNER, accordingly, devoted his Lenten Pastoral for the year 1825 to an

instruction on the Word of God, written and unwritten, in which he denounced the grievous error of our misguided countrymen, who “identify the mere *letter of the Bible*, however edited or understood, with *God’s revealed truth*.” Having explained how the several Books of the New Testament came to be written, he answers the objection of those who “think it unlikely that the Almighty should entrust his sacred truths to oral tradition. But they do not consider that the traditions, in the case under consideration, are not legendary histories, but practical maxims, such as the seven Sacraments, the Real Presence, the Sacrifice of the Mass, and the utility of invoking the Saints, and of praying for the Dead ; and that in believing these, not only millions upon millions of Catholics agree, but likewise all the ancient heretics and schismatics ; who still form numerous churches in Europe, Asia, and Africa ; namely, the Greeks, the Russians, the Cophts, the Abyssinians, the Nestorians and the Eutychians, the last two of whom abandoned the Church near 1400 years ago : which traditions, considered in a mere human light, form a stronger evidence than any written evidence whatever can do.”

He well observes that the Word of God does not consist in the *terms* in which it is delivered, but in the *sense* of those terms ; which implies that beside the Word of God itself, written and unwritten, we must admit the authority of the Catholic Church, as a living, speaking judge and interpreter of it. He dwells on the little fruit produced by the diffusion of the Scriptures both abroad and at home, the wide spread of Socinianism, and the sort of composition which the divines of the Church of England have been induced to enter into between orthodoxy and Arianism, and quotes the

memorable saying of Watson, Bishop of Llandaff, that "Protestantism consists in saying what you think, and in thinking what you please."

On the 25th of February, DR. MILNER ordained two priests, the Rev. Thomas Green, and the Rev. Richard Vanzeller, a native of Oporto, who had gone through his studies at St. Mary's College, but was destined to return to his native land, though he would have preferred to labour on the mission in England. DR. MILNER's health was but indifferent at this time ; though he made no complaint, but continued to attend to his arduous duties much as usual. Sometimes, however, when at Oscott College, finding himself unable to rest at night, he was obliged to remain in bed later in the mornings ; and he then made an humble apology to the community, and begged pardon for the disedification which he might have given by not coming to the Meditation at half-past six in the morning, as he had always been accustomed to do. On the 25th of April, he presided at the annual meeting of his clergy at Sedgley Park, which was attended by forty-two priests. At this meeting, the good Bishop spoke feelingly of his declining health, and said in faint and mournful accents that he felt himself going the way of all flesh, which had made him anxious to secure a coadjutor. He announced that the Bulls had arrived, appointing the Rev. Thomas Walsh his coadjutor, with the title of Bishop of Cambysopolis *in partibus*. He mentioned that his consecration would take place immediately, and expressed his confident assurance that the choice would be approved of by all his clergy.

Shortly after, on the 1st of May, the consecration took place at Wolverhampton. DR. MILNER had expressly invited the other three Vicars Apostolic to

assist on this great occasion, and they all came, with their respective coadjutors. DR. MILNER himself was the consecrating Prelate, assisted by Dr. Smith, Vicar Apostolic of the Northern District, and his coadjutor Dr. Penswick. Dr. Poynter was present, with his coadjutor, Dr. Bramston, and also Dr. Collingridge, with his coadjutor, Dr. Baines. It was a great exertion for DR. MILNER, in his impaired health and strength, to go through the long ceremonial ; and Dr. Poynter, who stood by him, watched him with much anxiety, lest anything essential should be omitted, or imperfectly performed. All, however, was gone through correctly, and with the greatest solemnity. The Rev. H. Weedall, President of Oscott College, preached a very elaborate and eloquent sermon on the occasion, the subject being the authority of the Church. Thus were eight Bishops met together, a sight which England had never beheld since the subversion of the Catholic faith in this country. The four Vicars Apostolic, with their coadjutors, being thus happily assembled together, took occasion to hold a meeting the next day, in which they agreed that in future editions of the first catechism, instead of those words, relating to our Blessed Saviour: "being of the same substance with God the Father," these should be substituted: "being the same substance with God the Father." Also, that the precept of paying tithes to our pastor, should be explained, as signifying in this country, to contribute to the support of our pastor. DR. MILNER brought all the Bishops up to Sedgley Park ; and the boys petitioned for eight whole play-days on so extraordinary occasion, in honour of their Lordships, which was readily granted by DR. MILNER, on condition of their being taken out at the rate of two in a week.

Happily provided now with a pious and zealous coadjutor, the mind of the venerable Bishop was more at ease, and the necessity for his active labour was much diminished. But he was not a man to spare himself in the great work of promoting the glory of his divine Master, and the salvation of souls ; and he continued to do the work of his ministry, as far as his health and strength would allow him, to the end of his course. In the month of June, he gave Confirmation at Sedgley Park, and also at Wolverhampton. His coadjutor administered Confirmation at several places, but DR. MILNER himself held an Ordination at St. Mary's College, Oscott, on the 6th and 7th of October, in the latter of which days he conferred the holy Order of Priesthood on the Rev. John Holden, who was the last priest ordained by the illustrious Bishop MILNER.

He continued also to employ his pen for the good of religion. A Bill for Catholic Emancipation had been moved by Sir Francis Burdett this year, on the 22nd of March, which passed the House of Commons by a majority of twenty-seven, but was lost on the 18th of May in the Lords by a majority of forty-eight. The Catholics were generally in grief and dismay at the failure of the Bill ; but DR. MILNER, in a Letter in the "*Catholic Miscellany*" for October, signed "AN OLD SHEPHERD," expressed a doubt whether this event was a just subject for sorrow. For he argued from past experience that too many Catholics, when they have Emancipation in prospect, are but little scrupulous as to the means of ensuring success, and too apt to lose sight of their religion. Three parts of our Protestant friends, he says, are hostile to our religion ; and too many Catholics have shown themselves

ready to sacrifice the integrity and safety of their religion for worldly advantages. He repeats the question of Mr. Canning, which he used very often to mention in conversation on Catholic politics: "Are we to give up everything, and the Catholics to give up nothing?" He argues that though the late Bill was less objectionable than those which preceded it, "still it contained such a quantity of deleterious matter," as to cause clearsighted Catholics, anxious for the security of their religion, to rejoice at its failure.

But the watchful "OLD SHEPHERD" continued vigilant, and still ready for defence against the wolf who would lay waste his flock. Mr. Grier, now become D.D., had published a Defence of his "*Reply*" to DR. MILNER'S "*End of Controversy*," in consequence of the Bishop's "*Vindication*" of that work. The venerable champion, therefore, once more took up his pen, and in the month of July published a pamphlet of forty-nine pages, entitled:—"A parting Word to the Rev. Richard Grier, D.D., Vicar of Templebo-dane, on the *End of Religious Controversy*, by the Rev. Dr. Milner, V.A., F.S.A.; with a brief notice of Dr. S. Parr's posthumous Letter to Dr. Milner." In the outset he tells his opponent, who at the end of his book had taken "final leave" of him "for ever," that he cannot be sorry to get rid of one who does not distinguish between *writing* about *objections* and *refuting objections*, and who attacks him with weapons which honour forbids him to employ in his defence: and assures him that he is content to leave his "*End of Controversy*" to speak for itself; merely observing that it has gone through at least seven editions in less than as many years, has been stereotyped in America, and translated into French and Italian; "and what is

by far of the most consequence, has, under divine grace, caused the conversion of many erring souls. In the meantime," he adds, "I do not hear of a single Catholic who has abandoned his religion in consequence of your attacks upon it. Indeed, when this can be proved to have taken place in a single instance, I am pledged to furnish a second instance of it in my own person."

Dr. Grier had reproached DR. MILNER with harsh and coarse language ; but the Bishop met this charge by culling a few flowers from the pages of his opponent, who in various places called him "a sophist, a sciolist, a virgin doctor, a Hildebrandine doctor, a Popish rabbi, Father Milner, an English Jesuit, the brother of a Neapolitan Jesuit, who thanked God that he did not know Greek, that knowledge being an unerring mark of heresy."* But he considers this vague obloquy not worth much notice, and comes to those specific charges and calumnies which require more consideration. It is pleasing to record that Mr. Charles Butler, after DR. MILNER's death, generously expressed his high estimate of the Bishop's character, while he reproved the abusive and dishonourable style of Dr. Grier, in these words : "We also recommend him (Grier) to adopt a style of writing which the Gospel, and even the ordinary rules of civility prescribe. DR. MILNER's eminence, the integrity of his life, his learning, and the great services rendered by him to literature are acknowledged by all ; and Mr. Grier himself must confess that he was a priest according to the order of Melchisedech. Is it decent to tell such a person that he is 'besotted,' or that he is 'debased,' and to charge him with fatuity ? Was

* "Parting Word," p. 5.

it honourable, after Dr. Milner had unequivocally declared in his *End of Controversy* 'his disbelief of a vast number of incredible and false miracles,' to accuse him 'of believing, and attempting to induce others to believe *all* the stupid legends of the dark ages?' "* Dr. MILNER refutes two calumnies about Gildas and the Gunpowder Plot, and ably exculpates himself once more from the hackneyed charge of tergiversation respecting the *Veto*.

Having defended himself from Dr. Grier's personal attacks, he notices what his adversary has said of the *Rule of Faith*. "The Vicar of Templebodane," he says, "having attempted in his *Reply* to build Scripture on itself, pursues the same preposterous method in his *Defence of the Reply*. His arguments on this subject are beyond refutation, because they are beyond comprehension. In the end, however, he professes himself willing to admit of a *tradition of testimony*, but not a *tradition of doctrine* : that is to say, he will receive the testimony of the Church, declaring that she has received, as divinely inspired, about four score books, with all their several parts, by tradition from the prophets and Apostles, and that they have undergone no alteration from the Catholics, who kept them and transcribed them in the course of a great many ages ; but he will not receive the testimony of the same Church, declaring, for example, that she has received the belief of Christ's corporal presence in the Sacrament, as the doctrine of the Apostles ! Just as if a witness, who is supposed to have borne false testimony in one case, merits credit in another !"†

* Letter on St. Francis Xavier, by Mr. C. Butler, under his usual signature of S. in the "Catholic Miscellany" for April, 1827, p. 261.

† "Parting Word," p. 15.

The Bishop, after a full exposure of the false reasoning of his opponent on the means of ascertaining the true sense of the Scriptures, vindicates his former passages from the holy Fathers, and defends his arguments on the several doctrines of Indulgences, Purgatory, and Invocation of Saints. He defends his former observations on the subjects of Persecution and Miracles ; and after an admirable exposition of the four marks of the true Church, winds up with a very feeling conclusion : “ Thus, secure in his *Rule of Faith*, the only one that can never lead to error ; united to a Church which *bears every mark of truth* professed in the common creed, and conscious that the charges brought against her are absolutely *false*, the sincere Catholic never wavers in his faith during life, and dies in peace and security. In the mean time, those who have no rule but their own uncertain opinion, *are tossed to and fro by every wind of doctrine*, and never do, or can make an act of faith.....frequently seek admittance into *the house of unity and peace* at the last hour. You signify, Sir, for yourself, that you can look at the emblematic scythe and hour-glass which serve as a tail-piece to *The End of Controversy*, without dismay, though not without awe : so have several of the death-bed converts I have alluded to said, when in good health, but the king of terrors taught them a different language. — That you may have the grace of acknowledging the truth before it is too late, is the sincere prayer of,

“ Rev. Sir,

“ Your faithful Servant,

“ J. MILNER, D.D., V.A., &c.

“ *July 1, 1825.*”

The reader will have observed that to this “ *Part-*

ing Word" to Grier, is appended "*A Brief Notice of Dr. S. Parr's Posthumous Letter to Dr. Milner.*" This Letter was written by Parr chiefly to controvert an opinion expressed by DR. MILNER in his "*End of Controversy*," that Dr. Halifax, Protestant Bishop of St. Asaph's, had died a Catholic. Dr. Parr was very sore on this subject: he considered it "a most audacious and malignant calumny," and in his pamphlet or letter to DR. MILNER, after a pompous and laboured panegyric on Bp. Halifax, whom he in reality for several reasons disliked, he said: "To such persons, then, as are acquainted with the events of Bp. Halifax's life, or the character of his writings, must it not be highly improbable that a Prelate, who, upon one occasion, had vindicated the fame of Bp. Butler from the imputation of Popery, and who upon another, defended the cause of the Church of England in opposition to the Church of Rome, should in his last moments have renounced the tenets, which he had so long professed, and so ably maintained?"*

DR. MILNER's defence was that his opinion rested "on his persuasion of the truth of the following particulars: *that the Bishop expressed in his illness an uneasiness on the score of religion, to a certain Catholic, who had access to him;—that this Catholic advised him to send for a Catholic priest; and that he replied: 'What will then become of my lady and my children?' and that he refused the offer of the then Archbishop of Canterbury to administer the Protestant Sacrament to him.*"† He added that the parties being long dead, it was impossible now to obtain

* "Letter to Dr. Milner," p. 33.

† "Parting Word—Postscript," p. 47.

evidence ; but that his informant was a clergyman *of the first rank* among Catholics, and distinguished for his moral virtues, and especially for his artless veracity. DR. MILNER observes in conclusion, that Dr. Parr's Letter is in other respects liberal, and even complimentary to the "*End of Controversy*" and its author, of which he gives proof by a quotation from it in the margin.

It has been conjectured that DR. MILNER was mistaken as to Bishop Halifax, and that he confounded him with some other dignitary of the Church of England, of whom he had heard a similar anecdote at the house of Bp. Douglass in London. At that house lived the Rev. George Chamberlayne, whose conversion is mentioned in Boswell's Life of Dr. Johnson. This gentleman used to relate of some other dignitary, that when he was discoursing with him of his own conversion, that clergyman exclaimed, "You are right." "Then," said Mr. Chamberlayne, "if you think I am right, why not follow my example?" He answered, after a pause: "What would become of my wife and children?" It has been argued that in a dying man such an answer would be absurd, as his family could not be affected by any step he might take on his deathbed. His family, however, might have been seriously injured in their worldly prospects, especially at the time when Dr. Halifax died (1790), by the very report of their father, a Bishop, having died as Dr. Parr said, "an apostate." Indeed the Bishop's son, the Rev. B. F. Halifax, of Batchcroft, showed his sensitiveness, if not apprehension, about this report, by his letter to DR. MILNER, printed in Dr. Parr's pamphlet, calling upon him for the grounds of his statement. On receiving DR. MILNER's answer, with the reasons above

mentioned, he wrote a second letter in stronger terms, to which the Bishop did not think proper to reply. Plausible, then, as this conjecture is, it does not clear up the difficulty; and particularly as it leaves untouched the other particulars of a Catholic having been with the dying Bishop, and having advised him to send for a priest; and above all, the important assertion that Bishop Halifax refused the Sacrament from the Archbishop of Canterbury. It can scarcely be supposed that DR. MILNER could have imagined these particulars; and yet they do not at all apply to the anecdote related by Mr. Chamberlayne.*

But there are further discrepancies, which make more directly against this conjecture. DR. MILNER speaks of his informant, as "a clergyman of the first rank among Catholics," which Mr. Chamberlayne certainly was not; and that his informant died in 1811,† whereas Mr. Chamberlayne did not die till Feb. 4, 1815. From DR. MILNER's description of his informant, that he was "a clergyman of the first rank among Catholics, and distinguished for his moral virtues, and especially for his artless veracity," the present writer thinks he was Bishop Douglass himself. He died May 8, 1812; but DR. MILNER's failing memory may have easily deceived him as to a single year; and the other qualifications are perfectly applicable to that venerable Prelate.

DR. MILNER administered Confirmation on the 17th of December, 1825, when he confirmed fifty-one persons in the new church at Sedgley, erected by its

* See note in the *Catholic Magazine* for August, 1833, p. 22. Also a Letter from the Rev. T. M. M'Donnell, in the *Weekly Register*, October, 1856.

† "Parting Word," p. 48.

zealous and meritorious pastor, the Rev. Thomas Tysan ; and this was the last time that he conferred that holy Sacrament.

Besides the Letter of Dr. Parr, there appeared a pamphlet from the Rev. John Garbett, of Birmingham, against the "*End of Religious Controversy*," in which he designated DR. MILNER'S assertion about Dr. Hali-fax, as "a calumny." The Bishop, in his feeble and fast declining health, contented himself with writing the following Letter in reply to Mr. Garbett, which he sent to the Rev. T. M. M'Donnell, of St. Peter's chapel, who had it inserted in a Birmingham paper :—

" *To the Rev. John Garbett, M.A.*

" REV. SIR,

" I return you thanks for the copy of the printed letter, which you have sent me ; and intended to publish some remarks upon it, but I find my health too bad, and myself too near to the awful moment when we must, each of us, give an account of our conduct with respect to every fellow-creature with whom we have been in any way connected, to be able to write any more for the public. I must, therefore, satisfy myself with assuring you that I have, in my opinion, sufficient grounds for every assertion, which I have made in my '*End of Religious Controversy*,' concerning the sentiments of certain Divines of the Church of England and others ; and that I am convinced it is no *calumny*, but rather a commendation, to say that they entered, or sought to enter, at the close of their lives, into the *one sheepfold of the one Shepherd*. If you look around you, Sir, you will find many instances of this occurring in your own neighbourhood ; and, if you inquire, you will hear of other persons in a supe-

rior rank of life, besides the late Sir John Hippisley, who have professed the strictest adherence to the Established Religion during life, yet have sent for a Catholic priest to attend them in their last sickness.

“I have the honour to be, Rev. Sir,

“Your obedient Servant,

“J. MILNER.

“*Wolverhampton, March 17, 1826.*”

This Letter was DR. MILNER'S last publication. He had issued on the 1st of February, 1826, his “*Pastoral Admonitions for the Lent of 1826.*” This Pastoral is of considerable length, and as vigorous and energetic as any of his previous Pastorals. In it he replies to some of the leading false accusations against the Catholic Church, with all his accustomed ability; the charges of divided allegiance—of not keeping faith with heretics—of being bound to persecute heretics, and pray for their extermination. He then alludes to several unhappy apostates from the Catholic faith, and particularly to Blanco White, and concludes in these words: “In conclusion, we are indeed to lament the spiritual loss of every immortal soul; but when an unbelieving, or immoral pastor of the true Church throws off the sheep's skin with which he had been clothed, we cannot but see what an advantage it is to the flock, that an end should be put to his devastations among it. In like manner, when plans of emancipating our holy religion, which contain more of detriment than of benefit to it, fail, such as those have been, which for many past years have been brought forward, we have reason to bless God, rather than to grieve.”

His Holiness Pope Leo XII. having this year extended the Jubilee granted in the preceding year at

Rome, in favour of all the faithful throughout the world, our worthy Prelate, zealous to the end and faithful to his solemn duties, exerted his little remaining strength, and published his last Pastoral instruction on the 12th of February, on the nature and conditions of the Jubilee. He at first limited its duration in the Midland District to the fortnight between Palm Sunday and Low Sunday ; but finding that he had mistaken the intentions of his Holiness, he directed his coadjutor, Dr. Walsh, to circulate a notice to his clergy, that the time for gaining the Jubilee was extended to six months from Palm Sunday.

CHAPTER THIRTY-FIRST.

BREAKING UP OF DR. MILNER'S HEALTH. — VISITS CAVERSWALL CONVENT.—EDIFYING LETTER TO THE ABBESS AND COMMUNITY. HIS LETTER TO THE AUTHOR, PROBABLY THE LAST HE WROTE. —HIS FERVENT PREPARATION FOR DEATH. — DEVOUT RECEPTION OF THE LAST SACRAMENTS.—EDIFYING SCENE OF HIS DEATH BED.—GIVES HIS LAST BLESSING TO SEVERAL OF HIS CLERGY. — HIS DEATH AND FUNERAL. — HIS CHARITABLE REQUESTS.—DIRGES FOR HIS DEPARTED SOUL.

THE long, active and meritorious life of the illustrious MILNER was now rapidly drawing to its close. He had *fought the good fight*,—he had *finished his course*,—he had *kept his faith* ; and he could now look forward with humble confidence *to the crown laid up for his reward*. For some time it had been observed with pain by those who often saw him, that his robust constitution was giving way. He could not rest well at night, and was less cheerful generally, and conversed less

than usual. But the worst symptom was the loss of appetite, which soon reduced him, and changed his former florid and healthy look to a purple hue, and a general appearance of ill-health and decay. In January, 1826, he went to Caverswall Castle for change of air, and to be nursed by the good nuns, who were ever solicitous about him, and most assiduous in their attention to his comforts. He could hardly relish ordinary food ; and the nuns prepared potted meats for him, which he liked, and of which he brought away a small supply on his return from the convent. In the month of March following, he wrote the following edifying letter to the Abbess and Community of Caverswall, in reply to their anxious inquiries about his health.

“ *To the Lady Abbess and Religious of Caverswall.*

“ DEAR DAUGHTERS,

“ I thank you for your kind inquiries after my health, and still more for your pious prayers for my general welfare. It is true, I am very infirm, and cannot be far off that great change which we must all undergo ; but there are no symptoms in me that I am aware of, of an immediate dissolution. However, in my situation and character, I ought to practise what I preach : I ought to prove that I am in earnest when I daily repeat *Thy kingdom come*. In fact, what is there worth living for, except to do penance for sin and to be resigned to the holy will of God ? Happy are you to have left the world before it leaves you. Never then think of it but with pity, being convinced with the Apostle that *whatever is in the world, is the concupiscence of the flesh*, that is sensuality, or the *concupiscence of the eyes*, that is avarice or *the pride of life* ; that is pride properly so called, and vainglory

For my part, I have much, very much to make me afraid of the awful tribunal of the Great Judge ; but I have the precious wounds in his hands and feet and sacred side, to excite my hope and make me descend cheerfully into the grave. In conclusion, pray for me, as I do for you, that we may meet in a joyful Eternity, never more to part, but to enjoy our God, through the merits of Jesus Christ, in a blissful Eternity.

“✠ J. MILNER.

“*Wolverhampton, March 13, 1826.*”

Mrs. Wheble, the venerable widow who had boarded so long with her revered pastor, wrote a few lines on the other half of the Bishop's letter, to say, that for the last two days he had appeared considerably better, that he eat a little more, and it agreed better with him ; that his spirits were good, though his chest was not so strong as heretofore, and his voice was somewhat altered. She added that he was very feeble on his legs, and walked with a stick, but that considering how little he eat, he looked surprisingly well.

He had alluded, as we have seen, in his Lenten Pastoral, to the unhappy apostate Blanco White. The writer of these pages was at the time engaged in a refutation of a work by that unhappy man, called “*The Poor Man's Preservative against Popery.*” He was anxious to obtain permission to dedicate to his venerated Bishop his pamphlet in answer to Mr. Blanco White, which bore this title: “*Defence of the Doctrine and Discipline of the Catholic Church against Blanco White :*” and he wrote to DR. MILNER on the 16th of March for that purpose, asking him at the same time whether he advised publishing the book anonymously. The good Prelate returned an answer on the 20th, so characteristic of his piety, that though

it has already appeared in a former work of the author, he does not hesitate to insert it here, as this biography would be incomplete without it.*

“DEAR SIR,

“I have received yours of the 16th inst., in answer to which I say, that it is of no consequence to me whether my name does or does not appear at the head of your book, having so very little time to remain in this sublunary scene. Consult, therefore, on this and on every other point, the greater glory of God and the good of souls. Everything else is *Vanitas Vanitatum*. I say the same with respect to your own name's appearing. My respects to Lord and Lady Stafford, to the rest of the family, and to good Mr. Mason.

“I am,

“Your faithful Friend and Servant in Christ,

“✠ J. MILNER.

“*Wolverhampton, March 20, 1826.*

“P.S.—I need not add that I beg, both alive and dead, for your united prayers.”

The handwriting of this letter too painfully evidenced the weak state of its writer. It was probably the last he ever wrote. Dr. Walsh told the writer that he thought he wrote one or two after it, but was not certain. In another month, he was numbered with the dead.

Early in March, his health had appeared to be rapidly declining, and he felt convinced that his dissolution was at hand. When Dr. Walsh entered his room on one of the first days of that month, DR. MILNER handed to him a paper, on which he had written his epitaph, which was simply “HERE LIES

* “History of Sedgley Park School,” p. 209.

JOHN MILNER," with a space left for the date of death, and a request that the faithful would pray for his soul. He then directed his coadjutor to examine, without loss of time, certain documents relative to the affairs of the District, as well as to his temporal concerns, that he might be quite free to give all his thoughts to God. He immediately entered into an edifying retreat, as a preparation for death, on which he conversed with the utmost composure. From that time, till he breathed his last, during the whole of a lingering illness, he gave repeated proofs of the most affecting humility, charity, lively faith and resignation. There was not a shadow of complaint. His only regret seemed to be that he did not suffer more for the sake of his divine Master, whose image was constantly before his eyes.*

On Palm Sunday, the 19th of March, he said Mass; but this was the last time that he was able to offer the holy Sacrifice. He became then more seriously ill, and grew daily worse. He did not appear to have any decided malady, but was sinking under a general breaking up of his former strong constitution, and a gradual decay of health and strength. On Maunday-Thursday, the 23rd, he felt much weaker, and requested to have the holy Viaticum administered to him; "for this," he observed, "is a great day." He had been making a most holy preparation for the Jubilee, which he ardently desired to gain before his death. He requested that his domestics, and several of the Wolverhampton congregation might be called into the room; and falling on his knees he humbly begged pardon of all for any disedification which he might have given, or any thing he might done have to scandalise

* See Dr. Walsh's Letter to John Gage, Esq., published in the "Catholic Miscellany" for June, 1826, p. 384.

them, or any other person on earth. In this humble posture he received his divine Guest, evincing the most lively faith, hope, and love of God, with unfeigned humility.

On Holy Saturday, March 25th, finding himself still worse, he made a most devout preparation for the Sacrament of Extreme Unction, and received it with great fervour. He then took to his bed, and never rose from it again. After he had received the holy anointing, and remained some time in silent prayer and thanksgiving, he said to Dr. Walsh: "Now, Sir, take these keys, from this day you begin housekeeping. In such and such drawers are my money, papers, &c., &c. I have now no more to do with this world; let me turn to something more important." From that time he continued to decline, but complained that he did not suffer, and said to the Rev. Walter Blount, who frequently visited him from Sedgley Park:—"Is this dying?" He must, however, have suffered much from his fever and cough. He was so weak, that it was feared at times that he would be suffocated, before he could obtain relief by expectoration.

Dr. Walsh never left the house, and spent much time by the bedside of the dying Prelate, whose sanctity seemed to increase the nearer he approached to his end. He was perfectly sensible till the last few hours of his life, and exceedingly grateful to those who read prayers for him, or rendered him any little service. He twice more had the happiness to nourish his soul with the Blessed Eucharist, to which holy Sacrament he had always been remarkable for a most tender devotion. He seemed much pleased to be left to his own silent meditations, that, as he intimated, he might keep himself in spirit at the foot of the cross.

"The world was under his feet, his conversation was truly in heaven."*

When Dr. Walsh sought to encourage the dying Prelate, by reminding him of the great good which he had done by his labours and writings, and the great store of good works which he had laid up during his meritorious life, he testified great displeasure, and eagerly interrupted him, saying : "Don't talk of any merits of mine : speak to me of the merits of my Blessed Saviour !" When those about him, as usual, addressed him as "My Lord," he humbly said : "Don't call me so any more : I am nothing now but plain John Milner, a poor sinner." He expressly forbade all unnecessary expense at his funeral : he would have no silks, no plumes, no worldly pomp : but wished the poor to have the money which would be saved by avoiding all empty parade. Every one had free access to his bedside to receive his blessing ; and as it was the time of the annual clergy meeting at Sedgley Park, almost all the priests who attended it went to visit their beloved Bishop, to be edified with his holy dispositions, and to receive his dying Benediction. This he continued to impart to each priest as he knelt beside him ; but when the present writer arrived somewhat later, the good Bishop was become insensible ; and thus he was deprived of the happiness of receiving the last Blessing of one who had so often blessed him in life, and for whom he had ever felt so great affection and veneration. He was then lying on his back, breathing with great difficulty, and in his agony.

The meeting of the clergy was held at Sedgley Park on the 19th of April ; nothing took place in the chapel,

* Dr. Walsh's letter, referred to above.

but the recital of the "Recommendation of a departing soul," by the assembled clergy for their dying Bishop. They proceeded to dine together at about two o'clock in the Exhibition Room, as they had not yet begun to dine at these meetings in the boys' refectory. While they were at dinner, the fatal tidings were brought that the Bishop had expired. They all instantly rose from the table, and proceeded in silence to the chapel, where they fervently joined in the usual prayers for the precious soul which had just departed. Dr. Walsh, who had so closely attended the holy Prelate during his illness, thus testified of him in the letter already alluded to, addressed to Mr. John Gage : "During the course of my ministry, dear Sir, I have attended several persons on their death beds ; but never did virtue appear more amiable, never did religion seem to afford more solid consolation, on that awful occasion, than in the last moments of the deservedly lamented, and the truly just DR. MILNER." It was a remarkable fact, that after his death, no one could close his mouth. A servant, who had spent hours in attempting it, gave it up in despair : but at length it closed of itself. This singular circumstance strongly reminded us of what the intrepid Prelate had so often declared in his life, that no one should shut his mouth, in defence of religion and truth. "The nineteenth of April," said an ardent and eloquent writer, still living, "was the day appointed for his departure from this vale of tears ;—a day which will echo a mournful return to the breasts of millions ; a day which will be memorable, as long as the name of MILNER exists. Already is he canonised in the recollection of the majority, we might almost say, of the known world. His unequalled genius, his extensive erudition, his unassuming deportment, his

uncompromising adherence to truth, but above all, his paternal and unparalleled charity have entitled him to the highest encomiums, and deserved for him the most lasting endearment.”*

DR. MILNER bequeathed £50 to be given to the poor of Wolverhampton, without any distinction of religious belief ; and £50 to be equally distributed among fifty of his clergy, to say Masses for the repose of his soul. This latter distribution took place on the very day of his death, the meeting of the clergy affording the best opportunity for it. He left also a thousand pounds towards the noble addition to the chapel at Wolverhampton, which was made in the year following his death. The statutes of SS. Peter and Paul which surmount the entrance of the present chapel, were modelled by Mr. Clarke of Birmingham, and presented by DR. MILNER. He had chosen the place for his burial just outside of the chapel ; but the spot is within the walls of the new chapel, formed by adding a nave to the old building, which is now the transept.

DR. MILNER'S age, at his death, was 73 years and six months, and he had been Bishop 23 years, wanting one month. On the 27th of April, his funeral took place. All secular pomp was avoided by his own express direction ; and even the black cloth, with which the sanctuary was hung, was afterwards given to the poor. The chapel was crowded to excess, and the space about it blocked up by a multitude anxious to testify their respect to the memory of the good Bishop, who was beloved and honoured by all classes in Wolverhampton and its vicinity. Dr. Walsh, his successor,

* “Death of Dr. Milner,” in the *Oscotian*, Vol. I. p. 33, 2nd Edition.

officiated ; and twenty-five priests surrounded the sanctuary, with several ecclesiastical students from Oscott College. The scene was unusually solemn and affecting. The writer in the "*Oscotian*," alluded to above, thus describes it in his own eloquent and expressive language : " We were present at the funeral obsequies of this intrepid champion of the Christian faith ; and never did a scene more awful or more imposing at any time pass before our view. The immense concourse of spectators assembled to pay their last duties to their Bishop ;—the cries of the orphan bewailing the loss of its parent ; and the tears of the widow, bereft of her support, and flung back to her former state of destitution ;—all combined to work upon the sensibilities of our hearts, which were already heaving and overflowing with the 'swollen waters of bitterness.' " * The Rev. Henry Weedall was deacon of the Mass of *Requiem*, and the Rev. Thomas Green subdeacon. The preacher who delivered the funeral oration, was the Rev. Francis Martyn. His text was from WISDOM, x. 10.—"*Wisdom conducted the just... through the right ways, and showed him the kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours, and accomplished his labours.*" The Sermon combined many excellencies, and with much ability sketched out the leading features of DR. MILNER's triple career, as a student at college, as a priest on the mission, and as a Bishop and Vicar Apostolic. The preacher very judiciously and accurately characterised his contests, first with the enemies of our holy religion, and next with "men who were his brethren in faith.....When

* *The Oscotian*, ubi supra.

persecution relaxed her iron grasp,.....the prospect of attaining to those honours and advantages from which they had so long been excluded, accompanied with certain feelings of gratitude for the liberty already conferred, and a wish to improve the friendly intercourse now established between them and their neighbours, led them to conceive that the shortest way to the good will of government, and consequently to honour and emolument, as well as to promote a better opinion of their own religious tenets, would be to concede, to soften down, and to accommodate themselves to existing circumstances. But this heroic and incomparable pastor of souls, who had been nursed in the seminary of martyrs (Douay College), and was ready, if called upon, to imitate their noble example in sealing his faith with his blood, rose up to stem the torrent of innovation, withstood all attempts to undermine the faith, or fritter away the essential discipline of the Church, and had the happiness to see the cause of truth finally triumphant over all opposition. If, in thus asserting the cause of God, and of his Church, some few expressions escaped his pen, which appeared to savour of over harshness and severity, it was not that his pen was dipped in the gall of uncharitableness or malignity ; but that his zeal for the glorious cause which he advocated, in its ardour outstepped the kinder feelings of a heart ever alive to the impulse of charity, and ready on all occasions to sacrifice personal comfort and convenience for the welfare of his neighbour, when unattended with a compromise of conscience and of duty.”*

The vigilance, pastoral care, self-denial, and charity

* “ Sermon,” &c., p. 10.

of DR. MILNER are well delineated in the following passages : “ Vigilant and intrepid in the discharge of his pastoral duties, he visited in person every portion of his extensive District ; and while he lamented his inability to relieve all its wants as soon as he could have wished, he readily applied such relief as he was able to afford ; and, in order to accomplish it still more effectually, he cheerfully deprived himself of what others in the same station would have justly deemed necessary for the proper support of the dignity of his station. He appeared in the same humble garb, as if he had been still a private pastor, and devoted but a small portion of his pecuniary resources to himself, that the wants of his flock and of the poor might be the more readily and more abundantly supplied..... Did he not show himself tenderly alive to the temporal necessities of his clergy, and freely open his purse to their relief ? Were not the poor, without regard to religious creed, the dearest objects of his paternal solicitude ? Is there a corner of this populous town (Wolverhampton) that is not ready to proclaim to the world his unbounded charities, and, at the same time, the care which he took to conceal them from public view ?”*

Mr. Martyn published his Sermon, as he intimated in the dedication to Dr. Walsh, at his Lordship’s desire, modestly disclaiming all merit in its composition, and declaring that if he had acted up to his own sentiments in its regard, he should have consigned it to the flames. It had, however, considerable merit, and was received with much approbation. At the same time, it surprised most of the clergy that a

* Pp. 12, 13.

preacher of more distinguished talents was not selected for so remarkable an occasion. There was certainly one, to whom all eyes were directed, and whom all expected to be called upon to pour out his splendid oratory over the remains of the immortal MILNER : one who would have struck out the noble traits of his character with a more masterly hand, and pronounced his panegyric in more glowing language, and with more nervous and impressive eloquence : that one was HENRY WEEDALL.

At St. Mary's College, Oscott, which was DR. MILNER'S own cherished foundation, a solemn dirge was performed for the repose of his soul, three several times. A Mass of *Requiem* was also chanted for him at St. Peter's chapel, Birmingham, when the respected pastor of that chapel, the Rev. T. M. M'Donnell, pronounced a funeral oration, from the text: *I have fought the good fight, &c.* A *requiem* Mass was also chanted at St. Chad's chapel in the same town, by the pastor, the Rev. Edwd. Peach, on which occasion the Rev. John Abbot, from Oscott, delivered a discourse from ECCLESIASTICUS, xxxix. 12, 13, 14. *Many shall praise his wisdom, &c.* Indeed, solemn Masses were offered throughout the Midland District for the soul of its departed venerable Vicar Apostolic, and in several other parts of England, as also in many places in Ireland. When men began to look back calmly upon his career of indefatigable exertion, and to consider what dangers they had escaped, and what benefits they had secured through his foresight and perseverance, they felt more and more the value of the treasure which they had possessed in such a champion, and their grief was the more intense for the loss which they had sustained by the death of the illustrious MILNER. How many

wandering souls had been brought back by his exertions : how many in error had been led to the truth by his incomparable writings ! How many zealous priests had been trained beneath his wise superintendence, taught by his sound precepts, and formed by his edifying example ; and how many souls had been safely conducted in the path of virtue by these faithful ministers ! The death of MILNER was a severe blow,—a perfect calamity to our little Church in this kingdom. Such men are rarely indeed vouchsafed to the Church in any country : they are meteors which rapidly shoot along their brilliant course ; and when they expire, leave behind them darkness more sensibly felt, if not deeper than before.

When MILNER was withdrawn from us, his real merits began to be more fully acknowledged ; and many, who had been opposed to him during his life, began to see how much they had mistaken his character, and his noble purpose. But, as it usually happens, posterity has done him justice : it has enshrined him as the “ immortal MILNER,”—the “ English *Athanasius*.” his name has already outlived the remembrance of almost all those who opposed him ; his enemies will be forgotten, while his own glorious name will be embalmed and held in perpetual remembrance. At the long distance of six and thirty years from his death, we look back with surprise, and almost with derision, at the poor policy of his opponents ; more especially when we recollect that every one of their schemes was a contemptible failure ; and that Protestation, Schismatical Oath, Blue Books, Veto, Fifth Resolution, Schismatical Bill of 1813, Civil Sword Oath, and every form of Vetoistical arrangements and securities, were all exploded, and mainly by MILNER’S

resolute exertions ; that all the efforts of our professed Protestant friends, and temporising Catholic brethren were alike abortive ; and that we owed our Emancipation at last to two of our greatest enemies, Wellington and Peel, who honourably set us free, without imposing restrictions upon religion, or exacting any compromise of conscience. MILNER did not live to see this: but it was a triumphant testimony to the rectitude of his principles, and a cutting reproof of the tortuous policy of his opponents.

“ And all the people of Israel bewailed him with great lamentation, and they mourned for him many days.

*“ And said : How is the mighty man fallen that saved the people of Israel !”**

CHAPTER THIRTY-SECOND.

MILNERIANA.

PERSONAL APPEARANCE OF DR. MILNER. — HEALTH. — DRESS. — HABITS.—TASTES.—KINDNESS. — LOVE OF CHILDREN. — LITERARY ACQUIREMENTS.—STYLE OF WRITING.—SIMPLICITY AND OPENNESS. ABSTRACTION.—ABSENCE OF MIND.

THE remainder of these pages will be appropriately devoted, under the heading of MILNERIANA, to summing up the character of DR. MILNER, and preserving much interesting information concerning him, which could not have been introduced appropriately into the preceding biography : “ If one man undertake to write

* 1 Machabees, ix., 20, 21.

the life of another, he undertakes to exhibit his true and real character : but this can be done only by a faithful and accurate delineation of the particulars which discriminate that character."* To do this in the most complete manner, as well as in the mode most convenient for the reader, the subsequent observations and information will be arranged under distinct headings.

Personal Appearance.—Health.—Dress.

DR. MILNER was about the middle stature, but appeared not so tall as he really was, from being large and stoutly built. His frame was strong, his shoulders broad, his neck short, and his person rather heavy and unwieldy. His complexion was florid, he had hazel eyes, a well-formed nose, and dark, expressive eyebrows. His hair was dark, and almost black ; but as he wore powder till his hair turned gray, the real colour of it was hardly known. The writer has a lock of his hair, cut off after his death, which is quite white. His figure was dignified and imposing ; and it was pleasantly remarked of him, that when walking processionally in his episcopal vestments, he had a fine pontifical strut. His voice was loud, and his delivery impressive ; but his speech was somewhat affected by a slight lisp. Thus, when intoning his part of the litany at an Ordination, he used to sing the words nearly thus : "*Ut hoth electoth benedithere dignerith.*" It approached to this, but was not so bad as a complete lisp : nor did he always pronounce even so, but one heard it occasionally, and chiefly at the end of words terminating with the letter s. His health was generally good ; but he suffered at times from

* DR. JOHNSON—Anecdotes of him by Bishop Horne.

severe colds. Coming once to Oscott, when he was recovering from a bad cold and cough, he produced a bottle of the famous nostrum called "Balsam of horehound," and recommended it highly, as the best cough medicine he had ever met with ; but if he had known its composition, he would have been more cautious in its use and recommendation. He did not take enough exercise ; so that he grew corpulent and less healthy after middle life. When engaged in writing his great works, he kept too closely to his desk, and hardly stirred out at all : for which he paid the usual penalties of sedentary persons.

He was, however, naturally strong and robust, and had a sound constitution. Once in London, when he had alighted from a stage coach, having but a short way to go, he took his portmanteau in his hand, as it was but small, and was walking away, when a porter accosted him, and offered to carry his portmanteau. The Bishop declined employing him, alleging the short distance he was going, and said he could very well carry his luggage himself. The porter told him he was no gentleman : to which the Bishop answered : " But I'm a stout fellow though," and walked on. When a young man, he was very active ; and at Winchester he used always to run up stairs, often taking three steps at a stride.

He was remarkable for plainness of dress, and aversion to all finery. He never wore silk stockings. His dress in these days would appear strange and undignified ; but it was quite clerical in his time. In company, his dress was always very becoming and respectable. He usually wore a black velvet waistcoat, double-breasted, a coat with a straight collar, and a white cravat or stock, which was fastened with a large

steel buckle behind his neck. In those days cassocks were never worn, either by bishops or priests, except when officiating in their ministry ; nor did Bishops venture to display their pectoral crosses.

Habits.—Tastes.

His habits were simple and unaffected. He indulged in no luxuries. His furniture and everything about him was plain ; he was contented with necessities, and rarely sought after comforts. At Winchester, he often kept on writing till late at night. He did not generally come down to supper, nor was any taken up to him ; but something was left for him on the kitchen table ; and when he was tired of writing, he went down and took what he liked, but frequently nothing more than a roasted potato. His housekeeper observed that he was always more abstemious when employed on some of his numerous works ; which she piously attributed to a desire to draw down the divine blessing upon his undertaking. His appetite was good, but his tastes as to food were peculiar. He had a strong antipathy to cheese, and has been heard to say that he would rather go a mile round than pass by a cheesemonger's shop, or encounter the smell of cheese. When he dined at Oscott, and at other places where this antipathy was known, cheese was either not served at all, or handed round quietly under the table. If he perceived it, he would get up at once and draw his chair to the fire, or at least away from the table. The writer's father once sent DR. MILNER a present of a large Swiss cheese. The Bishop brought it with him to Oscott, observing that it was the most unfortunate present that could have been made to him, and told the procurator that he would take one of the College hams in exchange for

it. He never eat any white meats, veal, pork, or poultry ; and preferred beef, especially boiled corned beef, to every other meat. When he entertained his clergy at the general Meetings at his house in Wolverhampton, he always provided a round of beef, considering, as he said, that the clergy could not command such a piece in their small establishments ; and in the goodness of his heart, he thought it would be a treat to them, as he was so fond of it himself. He was remarkably fond of fish of all kinds, particularly of shell-fish. While at Winchester, though so fond of fish, he professed never to eat any but what was very cheap and common. A party where he dined, who knew this, were much amused on one occasion by his eating plentifully of smelts, which at that time were much dearer than at present. But he probably thought them as cheap as sprats or herrings. He begged a lady, at whose house he was to dine on a Friday, not to be at any expense about fish, as a flounder would suffice for him. At Wolverhampton, he often went into the market to buy his own fish, and would carry it home himself to his house, which was not far off. Even when at Rome, he was remarked in like manner for his visits to the fish-market.

Kindness.—Love of Children.

DR. MILNER, with a somewhat rough exterior, had great kindness of heart, and very tender feelings. He studied much the inclinations of those about him, and was anxious for their comfort. His compassion for the poor was very great, and his charities abundant. He felt for every one in distress: and it has been already recorded in this biography what exertions and sacrifices he made to provide for the poor nuns who

arrived at Winchester, destitute of the common necessities of life. It has also been mentioned that out of consideration for the general poverty of his clergy, he usually put up at an inn on his Confirmation visits. If he did lodge with the priest, he insisted on repaying him for the expense of his entertainment.

This kind feeling led him to compassionate even some who did not deserve his consideration. A man was once sentenced to hard labour in Stafford jail, for having obtained money at Oscott College on false pretences. It was about Christmas time, and when DR. MILNER heard of it, he said he thought the superiors had been very hard upon the poor man ; and he actually sent him one pound to procure some little comforts in his imprisonment at that cold season.

This goodness of heart naturally developed itself in a love of children, for which he was very remarkable. There were some little boys at school at Sedgley Park, from Winchester, whose parents he well knew. He would have these at times to his house in Wolverhampton, to enjoy a little holiday ; and he patiently put up with all the mischief they did about his garden and premises, and delighted to amuse them, and see them enjoy themselves. When priest at Winchester, he was remarkable for his ingenious kindness to children. He would often take them up on his horse for a ride ; and when visiting at their houses, he took delight in cutting out of paper horses, dogs, houses, and other objects to divert them, as well as in telling them amusing stories. Long afterwards at Oscott, we often observed instances of his fondness for children ; and one day were surprised to see the venerable Bishop hastening down to a pool, called the " Green Pit," where the boys were playing, with a little ship in

his hand, which he had made himself. He set it to sail on the water with great glee for the amusement of the boys, to one of whom he gave it, and stood by some time enjoying its tiny navigation.

Returning once to Winchester from a distant sick call, he found a man in great difficulties with a horse and cart. The good priest, as he then was, dismounted, and rendered the man valuable assistance in putting all to rights, who in return presented him with a couple of live eels. He put one into each of his coat pockets, but had the greatest difficulty in bringing them home, as they were continually escaping. Unfortunately, he did not know the angler's secret for killing eels in a moment.

Literary Acquirements.—Style of Writing.

DR. MILNER'S learning was solid and very extensive. Of history he was a perfect master, a walking library, always ready to answer any inquiry, and detect any historical error. Let any one examine his works, and especially his "*History of Winchester*," and he will be amazed at his ready and innumerable references to authors, ancient and modern, sacred and profane, and evident familiarity with every department of history, and indeed, with literature in general. Yet he was a young man when he wrote his "*Winchester*;" and must have studied very closely to acquire the deep learning which it displays. He was in the habit of entering notes in his books, and several of them are very important and valuable. For instance, in his copy of Butler's "*Analogy*," there are a few sheets of note paper, on which he has drawn up a careful analysis of that remarkable work. Here and there, too, in other books are brief notes for his architectural and antiqua-

rian writings. He used to read after dinner and in the evenings folio volumes ; and in the Winter, sitting before the fire, with his knees supporting some great book, and almost stuck into the fire. These folios were often the Councils of the Church. But it has been well remarked by a living Bishop in the "*Dublin Review*," that DR. MILNER chiefly studied history in the lives of the saints.*

Yet, though a profound scholar and an able writer, his style of writing was very defective. He had no idea of elegance in composition ; but was satisfied in expressing his meaning in the first words that occurred to him. Hence, though he wrote in very forcible language, and often with great eloquence, particularly in his printed sermons, his style was usually negligent, awkward, abrupt, and often obscure. He retained the clumsy habit of referring to the "former" and the "latter," which is always embarrassing to the reader, and very easy to avoid. He clogged his sentences with parentheses, which like five barred gates always impede the progress of the reader, and betray a want of contrivance in the writer. Before he had proceeded far, or there was any danger of wearying the reader, he would bring in his favourite expression : "*To be brief*," which occurs in his writings perpetually, with some other peculiar expressions.

But he had, in reality, no proper idea of style, and seemed unable to appreciate it. He used to wonder how those well acquainted with his writings could detect him in what he wrote under feigned signatures ; while his own guesses at authorship were singularly

* "*Dublin Review*," May, 1860.—Art. on the Life of St. Thomas of Canterbury.

injudicious. On one occasion, the present author wrote an article in a Catholic periodical on a subject which he knew would interest the Bishop. He signed it for a mere joke, "K. BEWEL." DR. MILNER read it, and was much pleased with it ; and said he thought it was written either by Mr. Weedall, or his friend, Mr. White, at Winchester. After some time the writer avowed the authorship, and expressed to the Bishop his surprise that he should have attributed the article to either of the above gentlemen, as it was not at all in their style. "Style?" he exclaimed : "I don't know what you mean by style." The writer told him that his style was so peculiar, that he would undertake to detect it, if the Bishop wrote only two or three sentences. He was much amused at this, and did not soon forget the affair ; for when the writer entered the room some time after, he said with a smile : "Here comes *Mr. Bewel* !" One might have quoted to him the sound observation of Dr. Johnson : "I think every man whatever has a peculiar style, which may be discovered by nice examination and comparison with others : but a man must write a great deal to make his style obviously discernible."*

Simplicity and Openness. — Abstraction. — Absence of Mind.

From the qualities already dwelt upon, it will be naturally inferred that DR. MILNER had great simplicity of character. The inference will be acknowledged as just by all who knew him intimately. He was a true Israelite, without guile. He abhorred secrecy and mystification. He proceeded in an open, straightfor-

* Croker's "Boswell," vol. vii. p. 121.

ward way in everything. He used to say that he should like to live in a house of glass, open to all beholders. When in Ordinations, or other solemn functions, he made some mistake, which he often did from rapidity of manner, or absence of mind, he submitted like a child to be set right, and was ever docile, and ready to do as might be suggested. It has often been remarked with great admiration, that he never showed the least temper or resentment when taken up sharply, or treated with less deference than was due to him by his inferiors.

He always inculcated straightforward policy, candour, and speaking the truth openly. One day when seated after dinner with Mr. Foley and the present writer, he gave a practical lesson on these points, though it was elicited by a very trifling incident. Mr. Foley was offered some coffee ; but he refused it, saying : " O no : I hate coffee." The Bishop observed this, and said to him : " O Sir, you should never say you hate a thing : that is not polite." To which Mr. Foley made answer : " Why, my Lord, you always tell us to be open, and speak candidly." This pleased the good Bishop, and he said : " O yes, Sir, if you will do that through life, I shall never find fault with you." Any little thing pleased him. When riding once in his gig with Mr. Trovell, now canon of Shrewsbury, he amused himself with discussing with that good priest, whether an elm tree or an ash would afford the best shelter in a shower, and he kept watching each of these trees as they rode along, to see which had best kept the ground dry beneath it, as it had been raining on their way. The Bishop was at first in favour of the ash, but he soon found reason to change his opinion.

He was given to abstraction and absence of mind, which sometimes led him into strange mistakes. Soon after the arrival of the famous Elgin marbles, he accompanied a gentleman to the British Museum to see them. After viewing them for some time with great delight, he asked the attendant some questions about them, observing that they were very superb. The man replied: "O Sir, these are not the Elgin marbles : there is another room for them." It was in reality the Townley collection, which he had often seen before. On another occasion he was travelling in a postchaise with the Rev. Walter Blount and the venerable widow, Mrs. Wheble. They stopped at Oxford for refreshment. When ready to proceed on their journey, DR. MILNER rose and called his companions to get into the chaise, which stood at the door. Mr. Blount said that the horses had not been ordered ; but the Bishop, in one of his absent fits, answered : " O yes, Sir, the horses are put in, and the chaise is ready." Mr. Blount saw plainly that they were not ; but followed the Bishop, and said nothing, quite enjoying the joke. They got into the chaise, and shut the door, the people in the street looking on with much surprise and amusement. The Bishop called out " drive on," but neither driver nor horses were there. Mrs. Wheble looked out, and said : " Why, my Lord, the horses are not put in." " O yes, they are, Ma'am," said DR. MILNER : " I wonder why they don't start." As to the good old lady, she would as soon have doubted the Council of Trent as the word of BISHOP MILNER: so she leaned back in the chaise, in perfect faith and tranquillity. At length, finding that they did not move, the Bishop looked out, and exclaimed : " Why, bobs, the horses are not in, after all!" So, Mr.

Blount had to get out and order them, and in due time they started ; but not before a crowd had collected about them, who mightily enjoyed the scene.

The writer was once returning to Oscott from a day's absence, when he met DR. MILNER in his gig coming from the college, and on his way home to Wolverhampton. The kind Bishop invited him to go back with him, and he got into the gig, well pleased with his invitation. The Bishop talked for some time very pleasantly upon a variety of subjects ; but the writer finding him grow quite silent, supposed he was in one of his abstracted moods, and did not venture to say any thing. At last, the Bishop said very composedly : "I've been saying my rosary." And this he had done, quite abruptly breaking off the conversation without any notice, and very probably forgetting altogether that he had a companion by his side.

The following is a singular instance of his absence and forgetfulness. A pious young lady once communicated to him her desire to become a religious ; and he gave her excellent advice on the subject. She had not mentioned her wish to any one else. The Bishop, some time after, mentioned to a relative of the young lady his great satisfaction at her desire to become a nun. The gentleman expressed great surprise, and appeared to doubt ; but DR. MILNER assured him that he had heard it from her own lips. This was communicated to the father of the young lady, who reproved her for having concealed her disposition from her parents. She at once wrote a letter of expostulation to the Bishop for having betrayed her secret. In his reply, he congratulated her upon her dispositions, but assured her at the same time that it was a mistake to suppose that he had spoken of the

matter, for that this letter of hers was the first information that he had received on the subject. Yet this was merely forgetfulness and absence of mind on his part.

This absence made him, as might be supposed, a careless driver. An instance has been already mentioned of his nearly driving into a precipice near Alton. Another time, when travelling in his gig with Rev. Walter Blount, he was so little attentive to the road, that he drove over a heap of rubbish, and actually upset his gig. Mr. Blount fell out, and the Bishop fell upon him ; but, in his usual absence of mind, he forgot that his companion might be considerably injured ; and as he got up, he merely said : " Thank God, Sir, I'm not hurt," never inquiring how Mr. Blount had fared. Happily, however, that gentleman received no serious injury. When engaged upon his more important writings he was wholly absorbed and unwilling to be interrupted. When writing his "*History of Winchester*," he used to sit at a window over his house door. One day his old and intimate friend, the Rev. J. Griffiths of St. George's chapel, London, drove up in a gig, and called out at the gate: " Is MR. MILNER at home ?" MILNER, who was writing with the window open, answered in a loud, gruff voice : " No." Mr. Griffiths laughed, and understanding that he did not wish to be disturbed, drove on.

CHAPTER THIRTY-THIRD.

ABSENCE OF ANY PERCEPTION OF THE LUDICROUS IN DR. MILNER.—NO RELISH FOR PUNS.—HIS EPIGRAMS.—ANAGRAMS.—SEAL.—HANDWRITING.—AUTHORSHIP.—POLITICS.—CONTESTS.—FUNCTIONS.—EPISCOPAL ORNAMENTS.—CONFIRMATION.—SINGING.

Absence of any perception of the Ludicrous. No relish for Puns. His Epigrams and Anagrams.

DR. MILNER, though cheerful and very agreeable in society, had no sense of the ludicrous. He hardly ever noticed any thing droll, or uttered any thing approaching to ridicule or sarcasm. Mr. Bowdon, when President of Sedgley Park school, had one of the many copies of the famous temptations of St. Anthony, by Teniers. When the Bishop came on one occasion to the Park, Mr. Bowdon thought he would be greatly amused at this picture, and directed his attention to it accordingly. There were some devils represented in it in the most ludicrous shapes, attitudes, and actions; but all was lost upon DR. MILNER, who looked at the painting very gravely, and merely observed that Teniers was a famous Flemish painter. The only two humorous stories which the writer remembers to have heard DR. MILNER relate, with evident enjoyment of their drollery, were, first, that he once saw the deluge represented in a show; where, as he used to say, when the cataracts of heaven were opened, and the rain poured down in torrents, the ark was seen safely floating upon the waters, and when Noe put his head

out of the window of the ark, Punch appeared, and called out to him : " A hazy morning, Master Noe !"

The other story was that Dr. Moylan and himself once went together through curiosity into a Methodist meeting, where there was no chance of their being known, and that they heard the preacher tell his audience, that at the last day many of them would be glad to lay hold of the skirts of his coat ; " but," he added, " I'll be a match for you, for I'll wear a spenser !" This is well known as a joke of the celebrated comedian Liston ; but the present writer certainly heard Dr. MILNER declare that Dr. Moylan and himself heard it in a meeting-house long before.

He had no relish for puns, and indeed could not understand them. Mr. Birch called upon him early one morning, and went into his room when he was shaving. As he entered, he said, " So, my Lord, I find you have got into a scrape."—" A scrape, Sir," said the Bishop, quite alarmed, " how so ? what scrape have I got into ?"—Mr. Birch hastened to relieve him by explaining that he only meant that he was scraping his face in shaving. " O," said the Bishop, " is that all, Sir ? I suppose that's what you call a pun." But he was not in the least amused at the pleasantry.

Sometimes, however, he could joke and play upon words in a way that bordered closely upon punning ; as when mentioning Foulis, he calls him the *foulest* of slanderers ;* and when speaking of his expulsion from the Board of English Catholics, he said : " They threw me *overboard*,...how, then, can they tell the public that I am *on board* of them now ?"† The writer once heard

* " Vindication against Grier," p. 53.

† Letter in the " Orthodox Journal," 1813, p. 178.

him relate that his great friend the Abbé Carron took him to see the nuns whom he had established at Somers Town. They were all French, and the Abbé told him that these good religious would expect him to address a few words to them on that occasion. The Bishop was not very fluent in French, but he managed the matter very ingeniously. He began by saying to the nuns : "*Mesdames, votre Abbé est un grand saint :*" at which, as it may be imagined, the humble priest was quite confounded. "*Oui,*" he continued, "*c'est un grand saint : il fait même des miracles :*" this was worse still, and the poor Abbé did not know how to look, till the Bishop humorously relieved him thus : "*Il en fait même a present, en me faisant vous adresser, Mesdames, en Français !*" When he told this, the writer accused him of making something very like a pun. "O no, Sir," he answered, "that was no pun : I am so far from being able to make a pun, that I can't understand one when it is made."

He was riding one day to Oscott in a snowstorm, on his white charger, in his usual drab great coat with a cape ; and as the storm drove in his face, his white horse and coat, covered with snow, made him look white all over. He met a man in a gig, who called out to him in true Staffordshire phrase : "Bin yo a milner?" "Yes," he answered, quite seriously, "my name is MILNER : I am BISHOP MILNER of Wolverhampton ;" at which the man laughed outright and drove on. When the Bishop arrived, he told us the adventure, and wondered why the man laughed, and did not stop to speak to him, as he appeared anxious to know who he was. He was not aware that in Staffordshire a miller is called a *milner*, and that the

man merely meant to joke upon his looking as white as a miller.

DR. MILNER's nearest approaches to wit were two *jeux d'esprit* which he sent to the "*Orthodox Journal*." One of these has already been copied into this biography, but may be repeated here. It was occasioned by the attempt to fix upon Catholics the incongruous and schismatical name of *Protesting-Catholic-Dissenters*.

EPIGRAM.

"No longer prate on huge Briareus,
Or monstrous triple bodied Geryon :
For I have seen a real trifarious
Protesting—Catholic—Presbyterian."

MERLIN.*

The other had no signature, but it was certainly written by DR. MILNER :

AN EPITAPH.

"Stranger, here lies C. B. (Catholic Board) untimely dead,
The cause not told ; but yet, 'tween me and you,
'Tis laid by doctors, in the science read,
On undigested pamphlets *buff* and *blue*."†



MERLIN was his favourite anagram of his own name. He had another, L'ERMINÉ, which he used only once in his signature to a Letter in the "*Orthodox Journal*." He had the name MERLIN written inside his hat ; and used to have his letters from Rome directed to MR. MERLIN. The government, however, apparently soon found out the disguise : at least he was persuaded that they had. For on one occasion, when the present writer had been to Birmingham, and brought the Oscott letters from the Post Office, there was one from Rome for MR. MERLIN, which he handed to DR.

* "*Orthodox Journal*," 1814, p. 37.

† Ibid. 1817, p. 403.

MILNER. He looked at the seal and exclaimed with great vehemence : “ This letter has been opened : ” and dashing it down to the ground, he added : “ That’s Castlereagh ! ”

Seals.—Handwriting.—Authorship.

DR. MILNER, simple and unostentatious in all his habits, adopted a device for his episcopal seal far more pious than heraldic. It accorded, however, completely with the feelings and taste of a Christian antiquary. He was always fond of introducing the favourite monogram of the first Christians,  between the letters Α and Ω ; and these with the figure of a fish “ naiant ” below, formed the device of his usual seal. The fish, it is well known, occurs also frequently in the Catacombs, having been adopted by the first Christians from the initial letters of the words : Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ, which form the word ΙΧΘΥΣ, a *fish*. He had a smaller seal with  only, surrounded with rays of glory ; and this he wore always at his watch-chain. As he never adopted any proper armorial bearings, he had no heraldic motto : but the one which he had adopted, and often repeated was : “ *Salus animarum suprema lex.* ”

DR. MILNER’S handwriting was the usual one of the old Douay priests, and was large and plain, but by no means elegant. His letters were often written on very common foolscap paper, and generally after filling the first page, to avoid the trouble of turning the sheet, and folding it back, he would write lengthways across the third page. He was prompt and punctual in answering letters, particularly those from his clergy on business ; his letters were usually short, but always to

the purpose, open and satisfactory. His great mind seemed never capable of attention to minute things ; his writing was careless, and he continually mis-spelt names of places and persons. The present writer's name, as well as person, was intimately known to him for many years ; yet, he hardly ever spelt the name correctly, and wrote it wrong in at least four different ways. He was rather proud of his handwriting, because it was large and legible ; and he used to say that the printers' compositors always liked his manuscripts, because they gave them so little trouble to read. He disliked a small, loose running hand ; and once found great fault, though goodnaturedly, with one of his clergy on that head : " I wonder, Sir," he said, " that you write so bad a hand, after the good education you received at college." He used to say of authorship, that writing his book was an author's heaven, that correcting his own manuscript was his purgatory, but that correcting the press might be called an author's hell. This, however, had been the remark of an old writer.

Politics.—Contests.

Our excellent Prelate never took any part in politics. He very often repeated as his fixed principle : " Religion is all my politics." If whig or tory favoured our holy religion, he was sure of the support of DR. MILNER ; and if he inclined at any time to what is now called Conservatism, he did so purely because he wished to see religion and good order most effectually preserved. This led him once, but only once, to issue a warning admonition against radicalism. But he did so to guard his flock against " the spreading infection of turbulency and revolution ;" and because he saw but

too plainly "the close alliance between revolution and infidelity;" and he held it a solemn duty to withdraw "from tumultuous assemblies and illegal measures of every kind,—as faithful subjects of the government which protects us, and to which also we have pledged our allegiance by solemn oaths." Thus, religion was ever his guiding principle; and where that was in no way concerned, he left political discussions to others. Thus, when the famous trial of Queen Caroline was going on, and it was a question whether Her Majesty should be prayed for in the public service in our chapels, he was consulted on the matter by the Rev. Mr. Barr of Coughton Court, and he answered that it was purely a political question, which he was at liberty to solve as he thought proper.

His contests were with the enemies of our holy Faith, and with those within the fold, whom he considered wolves in sheep's clothing. His controversial writings, however, were never acrimonious, and his "*Letters to a Prebendary*," and especially his "*End of Controversy*" are remarkably temperate. He was most provoked by Grier's attacks upon him in his "*Reply*" to his "*End of Controversy*." He sat very close at his "*Vindication*" of that immortal work; and when he had finished it, he came to Oscott, glad, as he said, to shake his leg, after being cramped up so long in writing against "that impudent Grier." On that occasion he said to Mr. Walsh: "You praised my '*End of Controversy*' for its mildness: you'll not like this." Still, there is nothing violent even in that work; though the Bishop is rather more caustic and abrupt in it, than in his other controversial writings. On the Sunday during his stay on this occasion at the College, he was requested, as usual, to

preach in the chapel. He said he would rather be excused ; “for,” he most amusingly added, “I have lost all my religion by applying so closely to refute that impudent Grier.” Those who asked, however, knew well how to secure a sermon from him : they brought him, as usual, the Missal, and pointed out the Epistle and Gospel for the Sunday ; and he, as usual, preached an excellent sermon.

With reference to his contests in what might be termed “Catholic politics,” the present writer once heard him speak thus to Mr. Walsh, who was afterwards his coadjutor and successor. “Well, Sir, now what have you to object to my writings against Mr. Charles Butler and others ?”

Mr. Walsh.—“Why, my Lord, I think you are too violent and severe.”

Dr. M.—“But, Sir, I suppose you will allow that my cause is just.”

Mr. W.—“O yes, my Lord, I admit that you have a right cause ; but I wish you not to be so violent in defending it.”

Dr. M.—“Then, Sir, if you think that I contend in a just cause, you must allow me to choose my own weapons. I have gone with the olive branch, and been rejected ; now I must go with sword : I mean, however, the ‘sword of the spirit.’ However justly *I* might argue, if I wrote with a pen plucked from the wing of an archangel, there are some who would reject all argument if it came from *me*.” The prejudice against him in some quarters was certainly very great ; and he was fully aware of its prevalence.

Functions.—Episcopal Ornaments.—Confirmation.—Singing.

DR. MILNER, though not very accurate in rubrics and ceremonies, used to officiate in a very dignified manner. His voice was powerful and distinct, and his manner commanded attention. His pontifical ornaments were not very rich, nor always in good taste. He had a small low mitre and a crosier made in imitation of those of William of Wykeham; but he seldom used either. The crosier was so contrived as to be easily taken to pieces, and packed in his portmanteau. It was in fact a straight walking stick, over which he drew a case of silver tissue, and then fitted on a head of the same, worked with gold, and having a graceful crook, so that it then formed a small but good looking crosier. One crosier he had made in form of a serpent, with the head bent down and curved, and the jaws open, and painted red inside, the body of the serpent being green, with small serpents gilt creeping about the body, which formed the staff. This was to represent the rod of Aaron changed into a serpent, and devouring the rods of Pharaoh's magicians. But he found that no one admired this fanciful crosier, and he soon laid it aside. His usual one was a very elegant gilt crosier carved in wood, the curved head of which was particularly graceful. He had several pectoral crosses; one was a small one of silver gilt, which he usually wore, and which he one day lost in the principal street of Walsall. Search was made for it in vain, and it was given up. But a long time afterwards a man, who had picked it up, brought it to Oscott, and it was purchased by one of the superiors as a locket of no great value, the purchaser being wholly

ignorant of its real character and history. The present writer saw it, some time after, in his possession, and at once identified it. It was finally presented to a colonial Archbishop, who valued it as a relic of the venerable BISHOP MILNER. But his most precious cross was one presented to him by the late Mr. John Gage. It is an antiquarian curiosity, having belonged to the last abbot of Croyland : it is silver gilt, with the figure of our crucified Saviour upon it, of very elegant workmanship, and having small chains from the top to the ends of the arms. It is now in the possession of the Bishop of Birmingham.

Once, when DR. MILNER was consecrating the holy oils in the chapel at Oscott, he spilt one of the holy oils on his best pontifical, which was elegantly bound in red morocco and gilt. He stood in great excitement calling for some paper to stop the stream, which, before any thing could be done to arrest it, had run all down the folio page of the book to his great vexation. Another time, as he was turning round to leave the altar after an Ordination, the acolyths were just passing him with their lighted candles, which came in contact with his rochet and set it on fire. By the prompt assistance of those about him, and chiefly of Mr. Willson, now Bishop of Hobarton, the fire was speedily put out ; and when he got into the parlour, which served as a sacristy for all grand functions, he said to Mr. Willson: "Thank you, Sir, for your kind service : I was just going to roll."

When administering Confirmation, he always addressed admirable exhortations to those who were to be confirmed. He did not approve of children being presented for Confirmation who had not been admitted to their first Communion ; and he once commended

a priest highly for having presented, among a considerable number of candidates, no one who had not made his first Communion. When he visited any mission to administer Confirmation, he was always ready to go and confirm any sick poor in their houses, who were bedridden, or unable to come to the chapel ; and he would on such occasions sit down by the bedside, and talk to the sick person first in a manner the most kind and paternal.

His singing in the divine offices was but indifferent : his voice was strong, but not well supported. He sung, however, tolerably in tune. Yet he had an idea that he sung pretty well ; for on one occasion being at Oscott on the Rogation days, he was going to say Mass for the community, when Mr. Abbot offered to sing the Litanies before his Mass, solely with a view to spare him the fatigue of singing them. But he chose to sing them himself ; and he observed on the occasion to the present writer, with great good humour and self-complacency : “ Mr. Abbot thinks I can’t sing : I can sing as well as he can ; ” and there indeed he was perfectly right. Mr. Abbot hearing him say this, muttered in a voice which the Bishop luckily did not hear : “ As for that, I think we are ‘ par nobile fratrum : ’ ” but he should have said : “ *Arcades ambo, et cantare pares.* ”

CHAPTER THIRTY-FOURTH.

PECULIARITIES. — PREACHING. — THEOLOGICAL SCIENCE AND OPINIONS. — PLEASANTRY. — CHURCH DECORATION. — PIOUS IMAGES.—FASTING.—ESTEEM FOR DR. POYNTER.—ENCOURAGEMENT OF PIOUS PUBLICATIONS.—DIRECTION OF SOULS. — MEDITATIONS.—TENDER PIETY.—GREAT LOVE OF RELIGION.—LINES TO HIS MEMORY.

EVERY one has his peculiarities and imperfections. "It happens for the most part," says St. Gregory the Great, "that the Almighty Lord, though in great measure he purifies the mind of the just, still permits them to be in some respects imperfect ; in order that though they shine in eminent virtues, they may be humbled by the discouragement of their imperfection, and not be lifted up with their great deeds, while they still feel their weakness in their efforts against small faults."* DR. MILNER'S way of saying the Litanies surprised every one. He used to keep going on rapidly, not allowing any interval for the attendants to answer ; so that while he kept on with the invocations, they kept incessantly answering "Have mercy on us," or "Pray for us :—" but what was more extraordinary, he always maintained that this was the right way to say the Litanies.

Still more unaccountable was a way that he had

* "Plerumque omnipotens Dominus justorum mentes, quamvis majori ex parte perficit, imperfectas tamen in aliquibus esse permittit, ut licet miris virtutibus rutilent, imperfectionis suæ tabescant, et de magnis se non extollant, dum adhuc contra minima innitentes labuntur." S. GREG. MAGN. 4 *P. Past. in fin.*

sometimes in saying his Office. It is difficult to describe, and will hardly be believed ; but the writer has often observed it, and has more than once stood behind his chair close to him, though unperceived, on purpose to be sure of it. He used to repeat a few words of the beginning of a Psalm, or prayer, many times over, and yet apparently manage to continue with the succeeding words at the same time. For instance, in saying the "*Pater noster*," he would repeat those two words many times in rapid succession, and then you suddenly heard him saying : " et ne nos inducas in tentationem ;" and repeat those words over and over again. Or he would repeat in like manner the word " miserere," beginning the 50th Psalm, several times over, and then say a few words considerably further on in the Psalm, and repeat them many times over till he took up another passage. Perhaps this singular habit arose from his devotion to some particular words, which he was led to repeat ; but how he contrived to go on at the same time with what followed, which he certainly appeared to do, was always a mystery.

Another peculiarity was, that he would always, when he preached on a Sunday, read the Epistle and Gospel in English from the large Latin altar Missal, which he held in his arms, with very bad effect. The consequence was that from his translating the Latin extempore, one heard considerable variations from the usual version. He was fond of smelling the smoke of wax candles when extinguished ; and while saying St. John's Gospel at the end of Mass, he often blew out the candle near him, on purpose to enjoy the smoke. He had a strong dislike of flies, particularly of their buzzing noise. Whenever he heard them in a room,

he rolled up his handkerchief and pursued them with great vehemence. "Nasty things!" he would exclaim, and never suffer one about him, if he could help it. Even in the chapel, he has been seen to leave his place, and chase a buzzing fly to the window in hopes of killing it. He used to observe that Beelzebub meant the *God of flies*, and he really seemed to think there was something diabolical about them.

He also had a great dislike of the process of cutting open the leaves of books. When he got a book with the leaves uncut, he used to take it himself to his bookseller in Wolverhampton, and desire him to cut off the margin at once with the plough which bookbinders use for that purpose: nor would he read it, until this operation had been performed. Towards the latter part of his life DR. MILNER seldom read any work regularly down the page. He had his own way of reading diagonally, from corner to corner. For he had read so much on almost every subject, that few works presented any novelty to him; and he used to say that he could always catch enough of the contents of any book, by reading it diagonally.

He never smoked, nor regularly took snuff; though he carried a very small box which literally held only two or three pinches, of which he sometimes, but very seldom, took one, probably to clear his head. But he liked the smell of tobacco smoke, and when any one was smoking near him, he often caught the smoke with his hand, and brought it near him, to enjoy the scent.

He had peculiar ideas about altar flowers. He used to maintain that they ought to be either all white, or made of gold and silver paper. He never approved of coloured flowers upon the altar: yet, he never assigned

any rule or reason for his preference of gold and silver flowers : it seemed after all in him a mere matter of taste, arbitrary and peculiar.

He had the custom of saying "Sir" to almost every man with whom he conversed, and at almost every sentence. This was the general habit of the last century, as may be observed perpetually in the dialogues between Johnson and Boswell. But DR. MILNER was one of the last who adhered to the custom of continually repeating "Sir," which has long ago been exploded. In pronunciation he had some peculiarities: as in the word *salvation*, which he pronounced almost *slvation*, shortening, and indeed annihilating the first *a*. He retained also several old fashioned words and modes of pronouncing, which were remarked in most of the Douay priests.

Preaching.

In preaching, his delivery was animated and energetic. He usually chose plain Gospel truths, particularly the value of our redemption, the importance of salvation, the necessity of repentance, and similar subjects for his discourses. He used to say to young ecclesiastics on the subject of preaching : "Read as much as you please, but at last make your own sermon." His familiar acquaintance with the works of the holy Fathers enabled him to quote their maxims readily : and he often did so, particularly those of St. Augustin. Several of his sermons on special occasions were published, and have been noticed in the preceding pages ; but except at such times, he did not write his sermons, but preached extempore, always with great unction, and in language which every one could understand. Once when preaching to a country

congregation on the vice of profane swearing, he caused a great sensation by first pronouncing very deliberately the too common, but dreadful imprecation : “ *G-d d-n you !* ”—and then exclaiming : “ How horrible is this in the mouth of a Christian ! How dreadful thus to call down upon a fellow-creature the very extremity of punishment, eternal damnation ! ” He preached a very fine sermon once at the midnight Mass in the nuns’ chapel at Winchester, which was long remembered with great admiration.

Theological Science and Opinions.

DR. MILNER was a profound theologian ; and always ready upon any question of dogmatic, or moral divinity. His reading had been continual, and very extensive. He was particularly fond of the *Summa* of St. Thomas Aquinas ; and when he met with writers, or speakers, who sneered at the theology of the schools, he used to say : let any one of these try his skill upon the arguments of St. Thomas, and see if he can refute any of his conclusions : he will soon learn to admire the depth and solidity of the saint’s reasoning. DR. MILNER was a sound practical divine, and no theorist. He was partial to the “ Douay Dictates,” that is, the course of divinity which was taught at the English college of Douay. These “ Dictates ” were never printed ; and it is to be lamented that now they are almost forgotten. It was customary at Oscott for the young divines to write out at least the Treatises on the Seven Sacraments, which are practical and very useful : the present writer carefully preserves the copy which he himself made. Though by no means rigid, or inclined to severe opinions himself, the Bishop chose Collet for the regular author to be studied in the

school of divinity at St. Mary's College : for although he well knew his cramped style and rigid casuistry, he preferred him, as he said, because he was a safe divine. DR. MILNER dreaded relaxation, either in doctrine or morality : he knew the proneness of human nature to relax, and how much more easy it is to soften down than to grow strict. Hence, he would have his ecclesiastical students use a somewhat rigid author for their text book, without restricting them from the free study of other divines. He knew, too, that there was always the professor ready to explain or modify any undue severity of opinion in the regular author.

It has been supposed by some who did not know DR. MILNER, that he was disposed to admit the validity of the Anglican Orders. The writer can attest that this idea is utterly unfounded. For, to say nothing of the absence of any such opinion from all the voluminous writings of DR. MILNER, the writer once asked him purposely what he thought on the subject. He answered without hesitation, that he had formerly studied very carefully both sides of that important question ; and from all that he had read, he had come to the conclusion that the Orders of the Anglican clergy were absolutely null and void.

Pleasantry.

Though DR. MILNER had a strong mind, and was profoundly learned, he never displayed his erudition, or acted the pedant in society. There was, however, one rather amusing exception. When he travelled in a public coach he generally made it a point to talk learnedly at first, that he might secure civility, if not respect, from his fellow-travellers, and thus become, as he used to say, "cock of the coach." But this was

a mere expedient, and not done for ostentation. On the contrary, when he was in company that he liked, and where he felt himself at ease, he was always familiar, and very agreeable. If songs went round, he would sing one too when called upon, but he had only two that he ever produced on such occasions. One of these was the well known Latin song : "*Gaudeamus igitur, juvenes dum sumus, etc.*," and the other, Blockley's famous moral song upon tobacco, each verse of which ends with the burthen : "Think of this when you're smoking tobacco." It has been mentioned above that he had some idea of his vocal powers, and an amusing instance of this once occurred. He was in company with the celebrated Madame Catalani ; and she was requested to sing a very beautiful Litany of the B. Virgin. This she agreed to do, provided some of the company would sing the responses, "ora pro nobis," &c. ; but every one was afraid to sing with one so celebrated. DR. MILNER, however, unwilling that the opportunity of hearing Madame Catalani should be lost, undertook to sing the answers ; and they went through the Litany together, affording a contrast which the reader may easily imagine.

He enjoyed a little pleasantry, and sometimes played off a harmless joke. Thus, when his great friend, Bishop Moylan of Cork, was on a visit to him at Winchester, he took him to see the nuns near his chapel. It happened to be Good Friday, and DR. MILNER told his Lordship that though the nuns were by no means uncivil or impolite, they would all turn their backs upon him. Dr. Moylan could not imagine what he meant ; but when he went to the refectory of the convent, the nuns were all on their knees, facing the altar in the refectory, and their backs were all

turned to the two visitors as they entered ; so that they never knew till afterwards of the visit that had been paid to them.

When it was resolved upon, at DR. MILNER'S recommendation, to begin a museum at Oscott College, the Bishop promised to make the first donation to it, which he said should be an object of great antiquity. Expectation and curiosity were raised high at this promise, but when he next came to the college, he produced what he proclaimed to be an antediluvian nut. It was found, he said, very deep down in a mine in Cornwall, and must have been there from the deluge. Some were taken in by this grave assurance ; but others saw through his joke, and were satisfied to believe that it had dropped out of some miner's pocket.

On one occasion, which arose out of something which he had penned on Catholic affairs, one of his dearest friends so far gave way to his feelings, as to intimate to DR. MILNER that if it were not for his cloth, he should consider himself called upon to take further notice of what he had written. To this he replied with perfect good humour : " I suppose, then, you would challenge me to fight ; but in that case I should have the choice of weapons, and I should choose those of the ancient Britons, who fought with clubs." This speech had the happy effect of making his friend burst into tears, and embrace him with great affection.

Church Decoration.—Pious Images.

DR. MILNER was particularly fond of introducing stained glass in the windows of churches, chapels and oratories ; and not only in these but in rooms not set apart for any religious purposes, as in his bed room at

Oscott College, and in a summer house which he made in his garden at Wolverhampton. This last was to defy criticism ; but it is well known to have had just the opposite effect. Still, he was never able to procure any really good stained glass : the art of glass-painting was but slowly reviving in his time, and he could get hardly any colours but orange and purple ; the attempts at ruby were sad failures. The present writer being fond of drawing, DR. MILNER wished him to acquire the art of painting on glass. " But," he added, " you must learn to burn it in well, which is the most difficult process of the art." The writer, however, never attempted it.

DR. MILNER paid great attention to everything connected with the building and decorating of churches and chapels. He was very fond of introducing plaster work and ornaments. This taste he indulged in the chapel at Sedgley Park, and in the little oratory which he had made in the new building there ; as also in the chapel at Oscott. He greatly admired the exquisite plaster work in the chapel at Wolverhampton, which was the work of some Italians employed by Bishop Hornyold to decorate the chapel in 1765. It was exceedingly beautiful, and in good taste, as well as calculated to inspire devotion ; and was sacrificed with great regret when the building was altered and enlarged soon after DR. MILNER'S death. When consulted upon the proper colouring of chapel walls, he recommended French gray, freestone, or even pale green ; but laid it down as a rule that whatever colour was chosen, it must not be strong : he observed that anything is preferable to white for the colour of the walls.

He was the first who procured holy images to be manufactured in the Staffordshire potteries : one of

these is still preserved with great care by the nuns at Bergholt, the community having received it from him when they were at Winchester. He was very fond of busts and statues, but sometimes not very scrupulous about appropriating them. Thus, when he wanted a bust of St. Chad, to occupy the niche in the centre of the portico, under the exhibition room at Oscott, he adopted for the purpose a cast taken after death from the head of the venerable Bishop of St. Pol de Leon, fitted up with a tin mitre painted over ; and set it up labelled as St. Chad. Some busts of pagan celebrities, which stood on brackets in the above room, were also converted into the heads of holy personages.

Fasting.

DR. MILNER observed the fasts of the Church with the utmost exactness ; though it was evident to those who had opportunity to observe him, that he suffered much from fasting. For his evening collation, after he returned from Rome, he often took what he called an Italian toast, which was toasted bread, with salad oil instead of butter, which no one could endure but himself. Being consulted at Oscott, as to what quantity might be safely taken for the evening collation on fasting days, he limited this to four ounces, and sending for a pair of scales, he weighed a quarter of a pound of bread to show us the size, and said : “ There, you may safely take as much as that.” After a week’s fasting in Lent, he much enjoyed his breakfast, and particularly his cup of tea with cream, on a Sunday morning. “ This,” he said, “ is balsamic, after the penance of the week.” He much relished good tea, and used to declaim strongly and very amusingly against the frequent adulterations of that article.

"They mix a great deal of *smouch* with it, Sir." He had so often said this, that he was asked one day to explain what he meant by *smouch*. "Why, Sir," he answered, "I understand it's a mixture of Dutch pink and horse dung." This so diverted the young men, that the word "pink" was long used among them as a slang name for tea.

Esteem for Dr. Poynter.

It has been more than once observed in this biography, in recording the contests in which our Prelate found himself of necessity involved, that he never entertained the least personal animosity against those, whose policy or productions he was obliged to oppose. This was very remarkable in the case of Bishop Poynter. Though he felt it his duty to censure strongly certain writings and proceedings of that Prelate, he always entertained for him real respect and esteem. Thus on occasion of an Address of the Catholic Board to the Pope in 1817, containing an eulogy upon Dr. Poynter, which DR. MILNER considered more likely to injure than benefit him, our Prelate thus expressed himself: "They have given a splendid certificate, under their signatures, as due judges of the various episcopal qualifications of Dr. P. But it is creditable to his Lordship, that he needs not such attestations, as it is to be hoped that his character in the Christian metropolis stands too high to be *injured* by them." And further on, he speaks of Dr. Poynter as "a Bishop so much respected and beloved."*

But a stronger and more valuable proof of the esteem in which Dr. Poynter was held by DR. MILNER

* Letter in the "*Orthodox Journal*," 1817, p. 392.

will be found in the following words of the Rev. L. Havard, who preached the funeral Sermon on Dr. Poynter : " I deem it a conscientious duty to testify, that the illustrious DR. MILNER, not very long before his death, declared to me, respecting the venerable Dr. Poynter, in words which, coming from any one else, might be construed into flattery, but he was not accustomed to flatter—he declared, with emotions scarcely susceptible of description, that he entertained the most unbounded veneration for the virtues, piety, and edifying character of Dr. Poynter, and that he would give the universe to possess half his merit in the sight of God. Their esteem was perfectly reciprocal. Speaking of the death of DR. MILNER, our venerable Prelate exclaimed with emphasis, *He was a St. Jerom!*"*

Encouragement of Pious Publications.

Ever distinguished himself for enlightened and tender piety, DR. MILNER always readily approved and encouraged devotional works undertaken by others. Miss Young, a religious of the Ursuline Community at Cork, published some excellent little devotional treatises, "*The Soul united to Jesus in his Adorable Sacrament;*" "*The ardent Lover of Jesus;*" and "*Contemplations on the most Holy Sacrament of the Altar.*" This good nun was anxious to procure the approbation of DR. MILNER for these pious treatises; and this he most willingly accorded to each of them, testifying that on perusing them he had found nothing in them contrary to the Catholic Faith, or the general doctrine and sentiments of the saints and Catholic doctors; but had been much edified by the

* "Funeral Discourse," p. 20.

affections of a lively faith and ardent devotion towards our divine Victim and Food in the adorable Sacrifice and Sacrament of the B. Eucharist, which animate the whole composition. In like manner he signified to the writer of these pages, his particular wish that he would translate into English the "*Ecolier Chretien*" of Collet, which he held in great esteem, and considered admirably calculated to do great good in our colleges, and among Catholic youth in general. This the writer did, and his translation, under the title of the "*Christian Student*," was published in 1821. DR. MILNER also gave his approbation to the writer's translation of the "*Little Office of the Immaculate Conception of the B. V. Mary*," which first appeared in 1822; and his approbation has been prefixed to all the subsequent editions. Soon after the good Bishop commissioned the writer to compile proper Lessons for the Offices of our English Saints in the Breviary, for which he said he would procure the approbation of the Holy See. To this task the writer at once proceeded, but when, with much labour, he had completed these Lessons, he learned that the Rev. Dr. Lingard had drawn up another set, and he at once threw his own series into the fire. Those compiled by Dr. Lingard were duly sanctioned by authority, and have ever since been in use by the English Catholic clergy. The only restrictions placed by DR. MILNER upon the present writer, were that he should not attempt to compile Lessons for St. George, St. Ursula, or St. Winefrid; as he considered that no records of those saints are sufficiently authentic and trustworthy; and that he was not to make the Lessons too long: "for," said he, "some of the compilers were so devout to their favourite saints, that they thought they could not say enough about them."

*Direction of Souls.—Meditations.—Tender Piety.—
Great Love of Religion.*

DR. MILNER, when a priest on the mission, was much esteemed as a spiritual director, and particularly as a confessor of children. He would always, when Bishop, give his advice most readily to his clergy when consulted upon any difficulty ; but he used to say that he rather wished to decline solving cases of conscience, and he often thanked God that he had nothing to do with the consciences of the great. He had probably the same opinion as the great Bossuet: “ A virgin can conceive, a barren woman can bring forth a child, *a rich man can be saved*; these are three miracles, of which the Holy Scriptures give us no other reason, but that God is all-powerful.”*

When he recommended, on one occasion, some pious person who was dangerously ill to the prayers of his clergy, and one of them observed that she was ripe for heaven, he quickly said : “ O! but I wish you to pray for her recovery ; that she may still do more good upon earth.”

DR. MILNER always strongly inculcated the practice of daily meditation, especially, to his ecclesiastics. His own conduct in this respect was extremely edifying. Whenever he visited St. Mary's College, he punctually attended the meditation every morning, at the early hour of half-past six: and when he was about to confer Holy Orders there, he was accustomed to join in the exercises of the Retreat previously made by those who were to be ordained. As the daily meditation was attended by the younger, as well as the more advanced ecclesiastics, and also by the lay stu-

* Discourse on St. Francis of Assisium.

dents of the upper classes, it was customary to have one of Challoner's Meditations read aloud ; ten minutes being given to each of the three Considerations. Such an arrangement was adapted to the capacity of all ; but every one was at liberty to use any other book, or aids to meditation, according to his own devotion. When DR. MILNER was present, he frequently desired the reader to substitute for Challoner a few verses from the "*Following of Christ*," which he himself selected. His own favourite subjects of meditation were from the Passion of our divine Redeemer, especially his agony in the garden, and his sufferings and death on the cross. After the night prayers in the college chapel, he always gave his blessing very solemnly to all present.

DR. MILNER had a particular devotion to the Blessed Sacrament, and the holy sacrifice of the Mass. The Litany of the holy Mass, which he composed in great measure, and which appears in his Prayers for Sundays, affords striking evidence of his lively faith and ardent devotion to the great mystery of divine love, the Holy Eucharist. He never assisted at the Benediction of the Blessed Sacrament but with his eyes streaming with tears, and when reciting the hymn of St. Thomas, "I devoutly adore Thee, O hidden Deity," &c., his voice betrayed deep emotion, and tender feelings of piety. In his sermons, he frequently introduced the subject of the great benefit of our Redemption, and dwelt with great feeling and emphasis on the value of our souls for which our blessed Saviour shed his precious blood. Great indeed was the faith of DR. MILNER, strongly was he attached to religion, and ardently was he devoted to all its interests. He lived for God alone : the world had never any of his affections : he sought the kingdom of God and his glory,

first, and in all things. His life was one of incessant labour, and perpetual endurance for that one great object ; and his death was the grand consummation of a career of merit, and, doubtless, the blissful commencement of an eternity of glory. Ζήσας δὲ οὕτω, καὶ παιδευθεὶς καὶ παιδεύσας, ὥστε ὅρον μὲν Ἐπισκοπῆς εἶναι τὸν ἐκείνου βίον καὶ τροπον, νομον δὲ ὀρθοδοξίας τὰ ἐκείνου δόγματα, τινα μισθὸν τῆς εὐσεβείας κομίζεται ; “ Having thus lived, been thus taught, and having thus taught others, so that his life became a rule and model for Bishops, and his teaching the law of orthodoxy, how great will be the reward of his piety ?” S. GREG. NAZ., *Orat. de S. Athanasio*.

The author offers no apology for reprinting here the tribute which he paid to the memory of the illustrious Prelate shortly after his death. He is anxious to close this biography with his own warm testimony to the worth of his venerated Bishop ; but he has no better words to convey it than will be found in the following lines, of which, after the lapse of six and thirty years, he has only found greater reason to prove the truth and justice.

LINES

To the Memory of the Right Rev. Dr. Milner.

When Israel's leader, Machabeus, fell,
 Though Glory's arms received the noble dead,
 Then did a nation's wailing loudly swell,
 And sorrow's bursting cry was widely spread :
 “ How is the mighty fallen ! The laurelled head,
 Hoary with triumphs, though not white with years,
 Sunk to the dust,—the richest life-blood shed !
 Stretched with the lowliest Juda's pride appears,
 And Israel's strength is mourned with unavailing tears !”

Such is *our* sorrow :—Juda's fate is ours,
 To weep our chieftain and our leader lost !
 He who long years had watched on Israel's towers,
 Armed for the coming foe, himself a host,
 The flock's firm pastor, and Religion's boast
 Yields to pale Death, an unresisting prey :
 And though to Angels' hands he yields the ghost,
 And Glory gilds him with her quenchless ray,
 Deep is the grief that mourns great MILNER passed away !

Our father—more than father—whom we loved
 More fondly than a child can love his sire,
 With fervour such as that lone prophet's proved,
 Who watched his master borne on wheels of fire,
 Following his radiant course with warm desire ;
 And with a tone of bitterest anguish cried,
 As the resplendent car still mounted higher,
 My father ! Israel's chariot and his guide,
 Why hast thou left thy son, thus vanished from his side !

Religion mourns : he that upheld her cause,
 That loved her in her darkest days of wo,
 And braved the bold deriders of her laws,
 His mighty arm has drooped, his head lies low,
 The poor man weeps, whose bliss it was to know
 In him an advocate, to life's full end :
 And often to his grave shall many go
 Dejected mourners, and in anguish bend
 O'er the cold stone that holds their father, guide, and friend.

Pastor of Heaven's high choice ! Thy sheep lament,
 Bereft of thy sure guidance, and thy care :
 How many of thy watchful hours were spent,
 To guard them from the wolf, and hidden snare.
 Where danger threatened, thou wert promptly there :
 Thou didst support the feeble, feed the strong ;
 The wanderer homewards thou wouldst gladly bear,
 And place him joyfully thy flocks among,
 Now they are left to mourn thy sad departure long.

Farewell, thou best of Prelates ! thy great name
 Shall live embalmed in many a fervent breast,
 He who has here essayed to hymn thy fame,

Long by thy favour cheered, and presence blest,
Prays for thy parted soul eternal rest !

And where the just made perfect ever dwell,
There be the unfading crown by thee possessed ;

There may thy voice with hymns of glory swell,

Pastor revered and loved ; father and friend, FAREWELL !

F. C. H.

June 2, 1826.

List of Dr. Milner's Works.

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Besides the above, DR. MILNER wrote the article on Gothic Architecture in Rees' *Cyclopædia*; several Papers in the *Archæologia*; some in the *Catholic Gentleman's Magazine*, and *Catholicon*; and many in the *Orthodox Journal*: also many Letters in English and Irish newspapers, and Pastorals each year for Lent. He wrote also a very interesting account of the Communities of British Subjects, sufferers by the French Revolution, which appeared in the *Directories* for 1795, 1796, and 1797.

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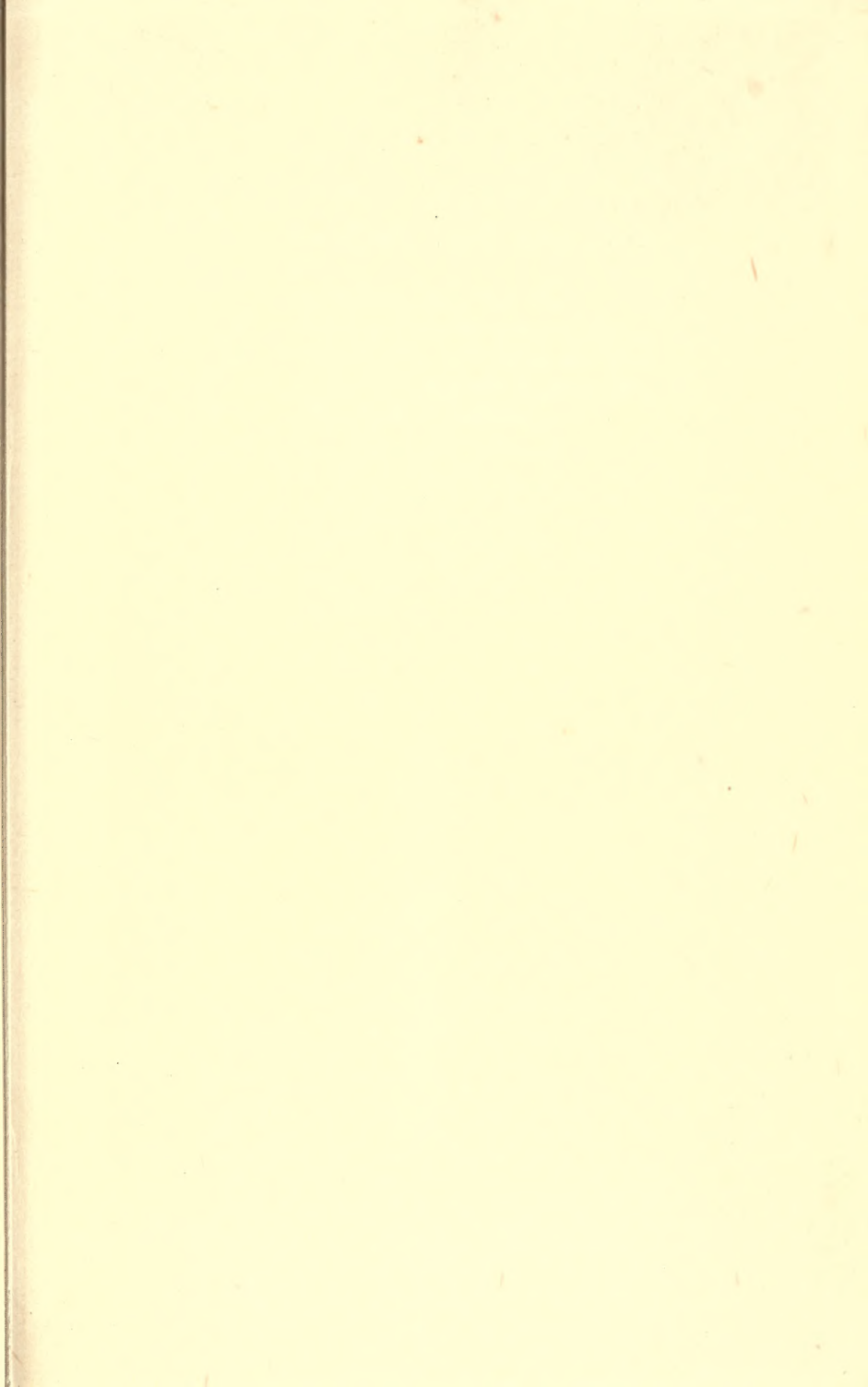
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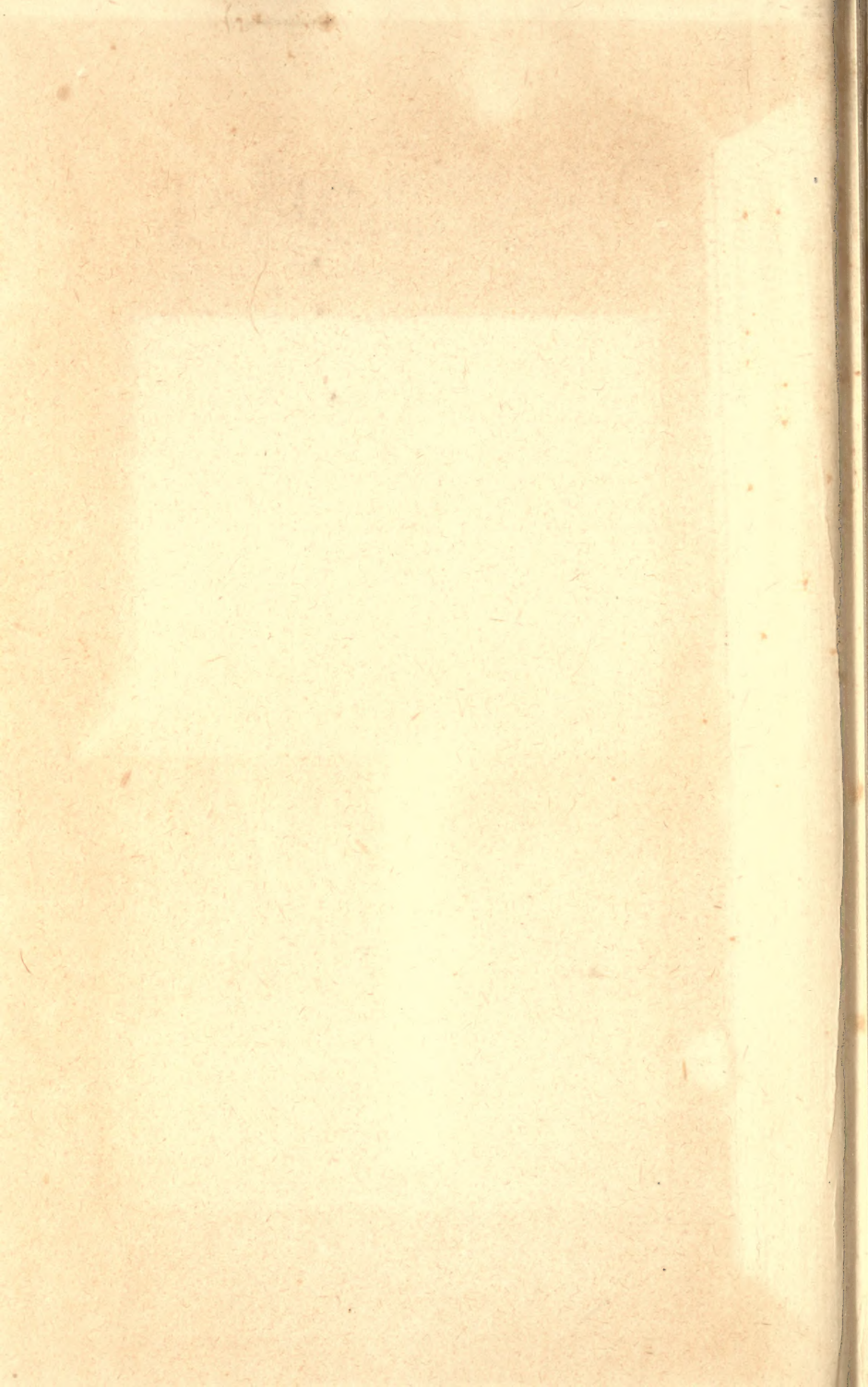
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